

Chris

Hope

A
New-years-Gift,
Composed of
PRAYERS
AND
MEDITATIONS,
WITH
Devotions
FOR
Several Occasions.

The whole Six Parts compleat.

The Fourth Edition.

L O N D O N :

Printed for S. N. and are to be
Sold by W. Freeman near
Temple-bar in Fleetstreet.

1685.



The Preface.

Present you with this short
Treatise; carry it in your
hand as a Clock which a
great Prince wore in a
ring: It striketh every hour of
day, and agreeth with Rea-
son as true Dials with the Sun.
If you read it with attention,
you will find it Great in its Lit-
erature, Rich in its Poverty, and
large in its Brevity.

If your minde be fram'd for
the most solid Entertainments of
Devotion, this will delight thee,
and carry thee on smoothly in thy
regular Course, and learn thee
at sure, but happy skill of wor-
king in thy Soul the Vertues thou
desirest.

Upon the Wings of Devotion
you mayst soar up to Heaven,
and flie away from the Troubles
and Cares of this Life.

May this little Manual be to
the Reader of that consequence,

The Preface.

as to increase his Piety and devotion ; and may he weigh what he reads with that seriousness which befits a thing where both his Happiness and Duty are concerned.

I shall now conclude with words of the Royal Preacher Eccl. 12. v. 13. Fear God and keep his commandments : this is the whole duty of man.

✎ For more particular occasions, read that Excellent Book called *Holy Devotions*, with Directions to Pray. Also a brief Exposition upon the Lords Prayer, Creed, Ten Commandments, Seven Penitential Psalms, and the Seven Psalms of Thanksgiving. By the Right Reverend Father in God L. Andrewes late Bishop of Winchester. The Seventh Edition. Sold by William Freeman near Temple-bar.



A

New-years-gift.

A Prayer for New-years-day.

I.

O Blessed Lord, who,
as upon this day, re-
ceivedst the holy
Name of *Jesus*, and
undertook'st for me the smart
of Circumcision; grant unto
me the true Circumcision of the
spirit, that my heart and all
my members being mortified
from all worldly and carnal
lusts, I may ever obey thy
blessed Will in all things to my
lives end.

II.

This day was given my Sa-
viour a Name above every Name,

A 4

that

2 *A Prayer for New-years-day.*

that at the Name of Jesus every
knee should bow, both of things
in Heaven, things on the earth,
and things under the earth.

I I I.

And because there is no o-
ther Name under Heaven given
unto men, by which they may
receive Health and Salvation,
but thine onely; dear Jesus, be
thou henceforth unto me a Je-
sus, giving me always thankful
Eyes, obedient Knees, and a re-
verential Heart unto thy sweet
and saving Name, that now I
may begin a new year of Vir-
tues, and cancel by Repentance
all the failings of the old.

I V.

And teach me, I beseech
thee, O Lord, with readiness
and humility to obey thy sa-
cred Laws, how cross soever to
my unmortified Passions; and
in all my Necessities, with joy
and confidence to call on that
holy Name, since whatsoever I
shall ask, I am promised shall
be

be granted, through the Merits
of Jesus Christ my onely Savi-
our and Redeemer.

Our Father, &c.

Ejaculations for the Morning.

1. **A** Rise, thou that sleepest
(arise, my dull and
drowfie Soul) and Christ will
give thee Light.

2. To thee, O Lord, do I
lift up my Eyes, my Hands, my
Heart, from this Bed where my
Body hath taken its nightly Re-
pose, towards thy Heaven, where
my soul expects her eternal
Rest.

3. My voice shalt thou hear
betimes in the morning; in the
morning will I direct my Pray-
er unto thee, and will look
up.

4. I confess, O Lord, that I
am utterly unworthy to enjoy
this blessed Light, which I have

Morning-Prayer.

So much abused to thy great dishonour, & much more the Light of Grace, by which thou leadeſt me to that of Glory: and that it were more juſt with thee, for ever to deprive me of theſe happy Lights, and to expoſe me to the Terroures of Eternal Darkneſs.

Requiescat in pace. Amen.
Morning-Prayer. **A**
Ille qui in Christo
I. n. d. g. l. o. r. i. a.

O Almighty God, I acknowledge and confeſs that I am leſſ than the leaſt of all thy Mercies, and am unworthy of the leaſt Crum that falls from the Table of thy ordinary Providence. I praise and bleſſ thy glorious Name, that thou haſt preſerved me from the dangers and perils of this night, and continued to me ſtill the opportunities of ſerving thee.

I. n. d. g. l. o. r. i. a.
I am unworthy, O Lord, of thoſe common Favours which thou

Morning-Prayer.

5

thou vouchsafest to the Birds of the Air, and to the Lilies of the Field, to be clothed, and to be fed ; how much more, O Lord, unworthy am I to appear in thy Presence, to call upon thy great and glorious Name with any confidence that thou wilt hear my Prayers and grant my Requests ! And as I am unworthy, so I am altogether unable to perform any holy duty that may be pleasing and acceptable in thy sight.

III.

But I come unto thee in the Name of thy dear Son, who is most worthy, in whose Name thou hast promised to grant unto me whatsoever I shall ask : I come unto thee, O Lord, in his Name at this time, for the assistance of thy Holy and Blessed Spirit, who is able to supply all my weakness and insufficiency. There is nothing, O Lord, hath betrayed me, but my sins ; therefore in the sincerity of my heart, I do desire to spread them before thee at this time.

6 Morning Prayer.

time, by an humble and sincere confession of them.

IV.

I acknowledge, O Lord, to thy glory and my own shame, that thou madest me upright, but I have sought out many inventions, and have lost that glorious Image of thine, wherein at first I was created; and I have contracted many vicious habits, whereby I am prone to evil, and that continually. I have not endeavoured to cleave myself from all filthiness of flesh and spirit, neither made a Covenant with my Eyes, nor kept the door of my Lips, but have been abominable in all my ways.

V.

Yet, O Lord, let me come from the Throne of thy Justice to thy Mercy-seat, and hear the voice of the Blood of thy Son Jesus Christ, that speaketh better things than the Blood of Abel. Fit and prepare me for all the changes and Chances of this mortal life. Give me

me, O Lord, I beseech thee, a contented mind in all Estates whatsoever, that I may say with the Royal Psalmist, My heart is fixed, O God, my heart is fixed, I will sing and give praise. Keep me, O Lord, this day without sin, and from all dangers; and bless both my going out and coming in. And thus I beg for Jesus Christ's sake, my only Saviour and Redeemer. Amen.

Our Father, &c.

Ejaculations at going forth.

1. **M**any have passed out of their Houses in perfect health, and never returned home alive. From a sudden and violent death, good Lord deliver us.

2. Lord, guide me through all the passages of this day, and direct me, that whatsoever I take in hand, I may aim at the end (which is thy Glory) and thy Law be my delight all the day long.

Eja-

Ejaculations for the Evening.

1. **L**ighten my eyes, O Lord, that I sleep not in death, but that I may awake with the morning-light, to thy Glory.

2. Forgive those actual sins which this day-light hath witnessed : Lord, give me a godly sorrow for them, a perfect hatred against them, and a fixed constant resolution to forsake them.

3. Make me careful, O Lord, for the time to come, and to be busie about my own Salvation, that I may be like the good servant in the Gospel, that when my Lord cometh, he may find me so doing,

4. As I uncloath my body of these earthly garments, O Lord, uncloath my Soul of ill habits and idle affections, and keep me this night in the arms of thine abundant Mercy, for the sake of thy Son Jesus Christ,
my

Evening-Prayer.

9

my alone Saviour and Redec-
mer.

Evening-Prayer.

O Eternal God, who dwel-
lest in that Light which no
mortal eye can approach unto, yet
humbtest thyself so far as to behold
things here below; I thy unwor-
thy Servant, who am sinful dust
and ashes, do here in all humili-
ty prostrate my self before thee,
desiring pardon and forgiveness
for all my transgressions, which
are sins without number, besides
the original guilt contracted by
the disobedience of my first Pa-
rents, and derived unto me in
my mothers womb, wherein I was
conceived in sin, and thence
brought forth in iniquity.

II.

For which, as soon as I was
born, thou mightest have fann'd
me like chaff from off the face of
the earth, into the Lake that
burns with Fire and Brimstone:

Yet,

10 Evening-Prayer.

Yet, as if all this had not been enough to undo me, I have, ever since I have been born, so corrupted my ways, and that continually, as if I were born to do nothing else but sin. My secret sins, my sins of incogitancy and of ignorance, my sins of infirmity, have defiled my Soul; how much more then have I polluted it, and provoked thee, by sins of wilfulness and of malice, against the many motions of thy Grace, and against the checks of my own Conscience!

III.

O Lord, when I confess my sins unto thee, I sin even in the very confessing of them; and act them over again, by remembering of them with too much delight, and by speaking of them with too little remorse: and when I pray that thou wouldst forgive me my sins, I sin in praying, through deadness, dulness, and drowsiness of spirit; through idle thoughts, and wandering imaginations; through

Evening-Prayer.

II

through unbelief, and misbelief:
So that even my prayers turn in-
to sin; that when I have done
praying, I had need fall down
upon my knees again, and in-
treat pardon for my prayers.

IV

If thou, Lord God, shouldst be
extream to mark what is done a-
miss, Lord, who were able to a-
bide it? and yet how shall I es-
cape it? for whither shall I go
from thy presence, or whither can
I fly from thy Spirit? If I climb
up into Heaven, thou art there;
if I go down into Hell, thou art
there also; if I take the wings
of the morning and fly into the
utmost parts of the earth, even
there shall thy hand find me; if
I say, Peradventure the darkness
shall cover me, darkness is no
darkness with thee; for the night
and day to thee are both alike.
There is nothing can, O Lord, fall
upon me but thy wrath, or no-
thing cover me but my own con-
fusion.

V.

V.

O Lord, pardon in me what-ever is amiss, and give me strength to overcome all assaults and temptations. And I beseech thee to accept the humblest acknowledgiment of a thankful heart for thy providence and tender care of me this day: for unless thy mercy and grace had been my guide and defence, I had committed more grievous sins against thy divine Majesty, and had been swallowed up for ever by thy just wrath, and severest Judgments. Defend me, O Lord, from all calamities I have deserved; and protect my Soul, that it consent not to any works of darkness: Keep me this night in thy fear, that at last I may die in thy favour, through the mediation of Jesus Christ my onely Lord and Saviour. Amen.

Our Father, &c.

Eja-

Ejaculations at going to bed.

1. **A**Nd now composing my Body to sleep, O Lord, keep my Heart waking, that it may contemplate upon thy Holy Commandments.

2. Protect and defend me, O Lord, by thy heavenly Grace, from all dangers this night, and all the days of my life, in the hour of Death, and in the day of Judgement.

Sunday-mornings Meditations.

I. I.

COME, let us lay aside the Cares of this world, and take into our minds the Joys of Heaven; let us empty our heads of all other thoughts, and prepare that upper room to entertain our God.

Re-

I I.

Retiring from the many distractions of this life, and closely recollecting all the forces of our Soul, so to purging in earnest that one necessary Work, the securing to our selves the Kingdom of Heaven.

I I I.

Miserable are they, O Lord, who study all things else, and never seek to taste thy sweetness; miserable, though their skill can number the Stars, and trace out the ways of the Planets. To know thee, O Lord, is to be truly wise, and to contemplate thee, the highest Learning.

I V.

Send forth thy light, O thou Morning-star; and lead us to thy holy hill: Send forth thy Truth, O increated Wisdom, and bring us to thy blessed Tabernacle.

Prayers for Sunday. 15

A PRAYER for Sunday-morning.

O Eternal God, prepare my Heart to seek thee, and accept this my Morning-Sacrifice, though weak and imperfect. I have too often sinned in absenting thy House; but more often and more grievously in frequenting it, by coming carelessly and out of custom, by unbecoming gestures, cold Prayers, and heartless hearing. Lord, let this days Rest of my Body, bring to my remembrance that eternal Rest of my Soul; and let me come before thee with a sacrific'd and humble Soul, with a wounded and contrite Spirit.

A PRAYER for Sunday-noon.

O thou God of infinite Compassions, how delightful to me was the Musick of thy Gospel, and charming to my wounded Spi-

16 Fraycrs for Sunday.

Spirit! Lord, let it raise my
Soul above the reach of all earthly
vanities: each word that
heard this day was of weight
and if I become not more holy by
those heavenly improvements,
shall certainly become more sinful
by my careless neglecting of it
but let me still be hoping, O Lord
in thy assisting grace, in all tem-
ptations.

A PRAYER for Sunday-night

O God, the Father of our
Lord Jesus Christ, who art infi-
nite in Power and Majesty, and
thou art in Mercy and Compassi-
on; thou madest Heaven and
Earth, and all things therein
contained, and that of nothing
in the space of six days; on the
seventh day thou didst rest, and
by thy own example didst conse-
crate the same as a day of spiri-
tual Rest and Recreation to thy
People, and afterwards didst re-
new it by the Authority, Practice

and

Meditations for Munday. 17

Example of thy blessed Apo-
stles, and especially of thy blessed
Jesus Christ, who perfected
the work of our Redemption by
his glorious Resurrection: Ac-
cept, I humbly beseech thee, for his
sake, this my Evening-sacrifice
of Prayer and Praise, which,
though in great weakness, yet in
the uprightness of my heart, I do
offer up unto thy Majesty, in his
Name in whom onely thou art
well pleased, my Lord and Savi-
our Jesus Christ. Amen.

Meditations for Munday.

HAPPY are they, O glorious
Lord, who every-where
adore thy Majesty; that live
on Earth, as in the sight of the
King of Heaven, and every mo-
ment have God in their
thoughts.

II.

The unlimited eye of the
great

18 *Meditations for Munday.*

great Almighty looks down
this lower world, and behold
all the ways of the children
men: if we go out, he marks
our steps; and when we retire
our closet excludes him not.

II.

While we are alone, he
reads our contrivings, and the
ends we aim at in all our in-
dies; when we converse with
others, he observes our deport-
ment; and the good we do
them or our selves,

III.

All the day long he confide-
reth how we spend our time
and our darkeſt Night conceal-
not our works from him: if
we deceive our Neighbour, he
picks the fraud, and hears the
least whisper of a flandering
Tongue.

A PRAYER for Munday-morning.

O Most gracious God, thou art my onely happiness for ever: I see my portion hereafter depends on my choice here; but my choice, O Lord, depends on thee. Guide me with thy holy Grace, that I withdraw my affections from all vanities here below, and fix them upon Heaven and heavenly things: Teach me what is acceptable in thy sight, that I may know my end, and wisely chuse my way, and order all my actions to thy Glory; through Christ our Lord.

A PRAYER for Munday-noon.

O holy Lord, who requir'st truth in the inward parts, keep me from relapsing into sin which thy Grace hath rooted out; deliver me from all malice and enmity with my Neighbours, and
 B from

20 Prayers for Munday.

from oppressing the poor, who have none to defend them: Then may I expect thy protection. Thou art my strength, O Lord, whom shall I fear; thou art my salvation, of whom then shall I be afraid? Nothing can hurt me but my own vicious desires, nothing can endanger me but my disobedience to my Maker; which God avert, for his Son Jesus Christ his sake, my Saviour and Redeemer.

A PRAYER for Munday-night

O Lord, who art ever present to all that thou hast made, still watching to improve us in the ways of thy holy Commandments; check my inclinations to folly, and encourage my pursuit to true good; make me always feel my self under thy sure protection from all dangers, and within free reach of thy gracious Ear; that whatever real good I faithfully ask, and use my just endeavours

Meditations for Tuesday. 21

to request of thee I may attain the
same, through Christ] our Lord.
Amen.

Meditations for Tuesday.

I.

Lord, how secure and quiet
they live, whom thy Grace
continually preserves and pro-
fects! The day goes smoothly
over their heads, and silent as
the shadow of a Dial; the Spi-
rits of their fancy run calm and
even, and ebb and flow in obe-
dience to Reason; all their de-
light is to think on Heaven, and
reckon o're the joys they shall
one day possess.

II.

Till some unruly passion
press to come in, and by its flau-
ning out-side gain admittance:
it promises at first all joy and
happiness, but soon discovers
its pernicious intent; soon it

B 2

grows

22 *Meditations for Tuesday.*

grows bold to undermine their repose, and open a door to all their enemies.

III.

So, at a little breach of a City-wall, a whole Army pours in their numerous Body, enslaving all that submit to their violence, and destroying all that make head to resist it: and such, alas, is their confusion, when once they have yielded to the first assault, immediately a throng of tumultuous spirits croud into their heads, and utterly consume the little remnant of their Peace.

A PRAYER for Tuesday-morning.

Lord, I beseech thee, grant me thy holy Spirit, that I may withstand all temptations and assaults which utterly confound the Government and Peace of my Soul: Lord, let thy Grace, which is sufficient for me, fortifie me against

Prayers for Tuesday. 23

gainst the wiles of the Devil or man, for thy Son Jesus Christ's sake. Amen.

A PRAYER for Tuesday:noon:

O Lord, whose merciful providence makes easie the laborious course of our lives, with constant conveniencies and seasons of repose; vouchsafe me, I humbly beseech thee, to protect me the remaining part of this day; and grant, that reflecting with hearty contrition on every step I have made awry, and with a thankful acknowledgement for those thou hast led me aright, I may henceforth be rendred more weary of my deviating inclinations, and more attentively obsequious to the steady guidance of thy Grace, through my Lord and Saviour Jesus Christ.

24 *Meditations for Wednesday.*

A PRAYER for Tuesday-night.

Most mighty God, I beseech thee give thy Angels charge over me, to keep me in all my ways, that no evil happen unto me, nor any plague come nigh my dwelling. Grant me a moderate and refreshing sleep, such as may fit me for the Duties of the day following: make me always mindful of my latter end, that when I die, I may die unto the Lord, and my soul may rest in hope. Amen.

Meditations for Wednesday.

I.

O The distraction of a life led by humour and the miserable thralldom of being subject to our passions! How often do they engage us to contend with others, and embitter all our days with strife and envy!

day: *Meditations for Wednesday. 25*

ight. vy! How often do they quarrel
among themselves, and raise a
war in our own bosomes!

speech I I.

over If they by chance agree in
ays, one desire, they many times
nor vex us by their being disappoint-
mel- ted; if they perhaps sometimes
and succeed, they seldom produce
t me the expected content; if they
om delight our corrupted taste,
of and we greedily swallow their
e, I unwholsome sweetness.

my I I I.

Then 'tis, alas, they most of
all undo us, by feeding the hu-
mour of our fatal disease. Vain
at the best, and short, are the
enjoyments of this world;
which after a little flattery, be-
tray us into ruine. Save us, O
Lord, or else we perish; a-
wake, and with thy speedy Mer-
cy rescue thy Servants; send
down thy powerful Grace to
sustain our part, and thorow-
ly reduce these unquiet disor-
ders.

26 Prayers for Wednesday.

A PRAYER for Wednesday-morning.

Lord, what am I but a friend of this present evil world, and an enemy to thee? I am a Child of wrath, and a Son of darkness; let not mountains of sin oppress me, or the world with the baits of vanity. So check me, that I may never like an Eagle fly to the Carcass, but be able to cry for help to thee, who art the onely bright Morning-star, that art wont to spread forth the beams of comfort unto the needy in extremity. Amen.

A PRAYER for Wednesday-noon.

O Lord, give me wings of Faith to flie unto thee; and pour upon me the dew of thy Blessings, that I may bring forth the fruits of Holiness. Teach me, O Lord, the way that I should go, and

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Prayers for Wednesday. 27

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and guide me and direct me by
thy holy and blessed hand; and
grant that these my Petitions at
this time, may be for the better,
and not for the worse; and be
thou a Lanthorn unto my feet,
and a Light unto my head, that I
may never erre nor stray from thy
Commandments. Amen.

A PRAYEYR for Wednesday-
night.

O most merciful and glori-
ous Lord God, teach me so to
govern and end my life, that I
may sleep in peace and rest with
thee: hide me under the shadow
of thy Wings, that I may rest quiet-
ly void of all fear, spiritual
darkness, danger, and despair:
comfort me in all afflictions,
by sanctifying of them to me;
that whatsoever is laid upon
me as a Fatherly correction, I
may patiently bear as a dutiful
childe, through Christ my Savi-
our. Amen.

B 5.

Medi-

28 *Meditations for Thursday.*

Meditations for Thursday.

I.

Deliver us, O Lord, from asking of thee what we cannot receive without danger to our selves ; and from receiving what we cannot use without offending others, and ruining our own Souls.

II.

Deliver us from presuming so on thy bounty, that we omit to perform our own duty : still to our Devotions let us joyn our best endeavours, and make our Earth, comply with thy Heaven.

III.

If we desire of thee to relieve our necessities , let us faithfully begin to labour with our hands, and not expect a blessing from the Clouds , on the idle follies of an undisciplined life ; but hearti-

Prayers for Thursday. 29

heartily desire that the succeeding day may learn to grow wise, and correct its faults by experience of the past.

A PRAYER for Thursday-morning.

O Lord God, who by thy Almighty power didst bring water out of a Rock; I beseech thee smite the stony Rock of my Heart, and make the water of a true and of an unfeigned Repentance to gush forth: Give me that godly sorrow that may work Repentance never to be repented of: Help me, O Lord, to carry all my sins even with sorrow to my grave; and yet, O Lord, not with the sorrow of Anxiety or Desperation, but with the sorrow of Contrition, Humiliation, and of an unfeigned Repentance. Amen.

30 Prayers for Thursday.

A PRAYER for Thursday-noon

O Heavenly Father, thou art gracious and merciful, thou knowest whereof I am made, and remembreſt that I am but duſt; be not wroth very ſore, O Lord, neither remember my iniquities for ever: for I am utterly aſhamed of the ſins I have deſired, and am confounded for the pleaſures I have choſen. O make me penitent, careful as the watches of the night, that I may never return to the folly whereof I am now aſhamed, but that in Holineſs and Righteouſneſs I may ſerve and pleaſe thee all my days, working out my own Salvation with fear and trembling. Amen.

A PRAYER for Thursday-night.

Almighty God, who hateſt nothing that thou haſt made, and wouldeſt not the death of a ſinner,

Prayers for Thursday. 31

ner, but rather that he should repent and be saved: Though the Tree be barren, let not the decree go forth to cut it down, but spare me, good Lord, spare me whom thou hast redeemed with thy most precious Blood, and be not angry with me for ever; though I have kindled a Fire in thy anger, yet let it not burn to my utter destruction. Thou art a God of Mercy and Compassion, pardoning iniquity, transgression, and sin. Oh pass by all my transgressions, and receive me graciously. Enter not into Judgment with me, neither say thou hast no pleasure in me; but, O Lord, preserve me from sin for the time to come: for without thy Grace preventing me, I cannot but sin, whose wages is death, but thy Gift, O Lord, is Eternal Life. Amen.

Medi-

Meditations for Friday.

I.

O Thou gracious and indulgent Father, who freely pardonest all that truly repent, who givest repentance to all that ask, and invitest all to ask by promising to give; make us seriously search into our own Breast, and heartily lament our many failings.

II.

Make us search diligently for our bosome-sins, and strive to cast them out by prayer and fasting. All we can offer thy offended Majesty to pacifie the justice of thy wrath, is onely an humble Eye bath'd in tears, and a penitent heart broke with contrition.

III.

Only a firm resolve to change our lives. And even all this
we

Prayers for Friday. 33

we must beg of thee. Preserve us, O Lord, by thy powerful Grace, that no temptation surprise or overcome us: Reclaim our wandering fancies, and guide and fix them to attend thy service.

A P R A Y E R for Friday-morning.

O Eternal God, thou seest all my desires, and my continual groanings are not hid from thee; thou alone knowest how weary I am of the sinful travels of this life, how earnestly I long to be at rest with thee: Lord, pardon all my sins, and put an end to all my miseries. Come, Lord Jesus, come quickly; wipe away all tears from mine eyes, and bring me to that rest of thine which never shall have end. Amen.

34 Prayers for Friday.

A PRAYER for Friday-noon.

O thou God of infinite compassions, look not upon those infinite failings of my sinful nature, but behold me in the beauty and perfection of thy blessed Son: Teach me, O Lord, to see the Rebellion of my own wicked heart, by his perfect Obedience; my sinfulness, by his Righteousness; my misery, by his Mercy: Lord, open mine eyes, that I may see the foulness and the filthiness of sin, and apprehend the greatness of thy Wrath against it. Amen.

A PRAYER for Friday-night.

O holy Lord, who art the only Keeper of thy People Israel, that neither sleepest nor sleepest; while darkness now covers the face of the Earth, receive my body and soul into thy custody, and be pleased in thy tender Mercy to watch over me this night:

Meditations for Saturday. 35

ight : Lord, grant that I sleep
not in sin, or pretermitt any oppor-
tunity of serving thee : fit and
prepare me always for my latter
end, before I go hence, and be no
more seen. Amen.

Meditations for Saturday.

I.

TEach me, O Lord, that safe
and easie method of cen-
suring my self, to be acquitted
by thee ; every night let me sit
as an impartial Judge, and call
before me all my day ; let me
severally examine every thought
and word, and strictly search e-
very deed and omission.

I I.

Imploring for the time past,
the Mercy of Heaven, and for
the time to come, the same un-
bounded mercy. If I perhaps
find some little thing well done,
when weigh'd with the allow-

ance

36 *Meditations for Saturday.*

ance indulged our frailty, let
me return all the Glory to my
God, and beg his Grace to con-
tinue and improve it.

I I I.

His is the Hand that sowed
the Seed, his is the Blessing
that gives the Increase; therefore
let me once a day, at least, look
home, and seriously enquire into
to the state of my soul: what
e're my weakneses or malices
may have done, let me now un-
do with a hearty contrition.

I V.

Let not the Sun go down upon
on my wrath, nor on any other
unrepented sin: still let me
write at the foot of my account
Reconciled to my God, and in
charity with all the world; then
go to bed with a quiet Consci-
ence, and fall asleep in peace
and hope.

PRAYER for Saturday-morning.

I.

O God the Father of all Mercies, the fountain and well-spring of all perfect Happiness; thy most unworthy creature, by reason of my great and innumerable transgressions, yet invited by thy essential goodness and Commandment, do with all reverence and humble confidence approach to the Throne of Grace, begging of thee, for the passion of my dearest Lord, to remove my sins as far as the East is from the West, and to remember them no more, lest thou smite me in thy jealousy, and consume me in thy Wrath and Indignation, which by my manifold sins and transgressions I most justly have deserved to feel, and sink under to eternal ages.

II.

38 Prayers for Saturday.

I I.

I confess, O Lord, to thy glory, who so long hast spared me, and to my own shame, who so long have resisted and despised thy glorious a mercy, that I am the vilest of sinners, and the worst of men; a lover of the world, a neglecter of Religion, and an undervaluer of its Interests; being so passionate for Trifles, and indifferent for eternal Treasures. I am proud, and envious; lustful and intemperate; prodigal of my time, and covetous of money; greedy of sin, but loathing Manna, the Bread that came down from Heaven. Willing I am to suffer any thing to please my senses, and to satisfy ambition, or to purchase the world; but am neither willing to do or suffer any contradiction for the Lamb of God.

III.

In prosperity I am impudent and proud, in adversity pusillanimous and cowardly; ready to pro-

Prayers for Saturday. 39

Y. promise any thing in the day of
lamity, but when thou bringest
by glo to comfort, I forget my duty,
ed and do just nothing. In all my
who conversation I am uneven; soon
ised disturbed, quickly angry, not
m thickly appeased; petulant and
rst revish, and disordered by a
d, whole body of sin, and evil is my
n ortion. I am an heir of wrath,
being firmity and folly; shame and
ndignath is my inheritance.

IV.

But, O Lord, leave me not
l to the sinful; Counsels of my
own Heart: Set scourges over
my thoughts, and the Disci-
pline of wisdom over my Heart,
lest my ignorance increase, and
my sins abound to my destruction.
O Lord, let my repentance be spee-
dily and perfect, bringing forth the
fruits of a holy conversation:
give unto me a Faith that shall
never cease, a Confidence in thee
that shall never be discomposed,
a Patience that shall never faint,
and a noble Christian Courage to
con-

40 Prayers for Saturday

confess thy holy Name. That thou
all Changes and Accidents
may be thy Servant, and that
mayst take delight to pardon me
Sanctifie me, and save me, that I
may rejoyce in the mercies of
God in the day of Recompence, at
the glorious appearing of
Lord Jesus, in whose Name
conclude these my imperfect Prayers.
Amen.

A PRAYER for Saturday-noon

O Almighty God, restrain
ghostly enemies, and give me
sorts of spiritual assistance;
my Faith be the parent of a good
life, and a strong shield to resist
the fiery darts of the Devil;
Author of a holy hope, of moderate
desires, of confidence in thee
God, and of a never-failing charity
to all the world.

II.

Lord, give me grace to spend
the remainder of my days to thy
glory, that I may not onely be
born

Prayers for Saturday. 41

that our to have my sins pardoned,
ent but also Strive to have so much
d favour with thee, that before my
on death I may have my sins for-
thiveness assured. And grant, if
ies be thy blessed will, that I may
ce, etake my self to do that one
f thing necessary, that I may not
ame have my Oyl to buy when I should
Prave it to burn. Teach me, O
Lord, that sickness is a time not
to do, but to suffer; grant that
I may see the books cross'd in my
Health, that at my death I may
In resign my soul into the hands of
ne my faithful Creator and Redeem-
er. Amen.

A PRAYER for Saturday-night.

I.

O most powerful Lord God, de-
liver me now from the stormy sea
of business, and the dead water
of a sloathful life: The day is
now approaching which is thy
holy Day; prepare me for the san-
ctifying of the same, that I may
not

42 Prayers for Saturday.

not spend it in my own lusts and pleasures, but my chief aim and delight may be to consecrate it to thy glory.

II.

And, Lord, grant that I may cease from all the works of sin, as well as from the works of my own employment; that I may, through thy tender Mercy, find in my heart the beginning of the eternal Sabbath, which is full of unspeakable, and full of Glory. Prepare me against my last hour, that if thou shouldst this night make my Sun to set, and turn me to sleep into death, I may live and die unto thee, who dost live everlastingly, world without end.

Our Father, &c.

*A serious Preparation to the
Holy SACRAMENT.*

2 Chron. 34. 18, 19.

GOOD Lord, pardon every
one that prepareth his
Heart to seek God, the Lord
God of his Fathers, though he
be not cleansed according to
the purification of the Sanctua-
ry.

A Preparation to Examination.

I.

O Lord, I do not presume to
come to that great Feast
of thy Body and Bloud, upon
the least opinion of my own
worthiness; for when I look
upon my self, I dare not come,
for fear I should eat and drink
my own Damnation.

II.

But when I consider thy infi-
nite

44 *A Preparation to*

nite Mercies unto mankind, and
thy own words, calling all men
without exception ; and know-
ing that thy crucified Body is
not onely Food to nourish, but
Phyſick to cure ; I beg leave
that am but duſt and aſhes, to
come to thy holy Table, and
with my weak Faith to feed
upon ſome crumbs of the Bread
of Life.

III.

I confeſs, O Lord, I have no
Wedding-Garments upon me
but I come to ſeek them at thy
Croſs, from thy bitter ſorrow
to derive into my ſoul a good
ſorrow, working Repentance
to Salvation.

IV.

From thy broken Body
broken Heart, from thy woun-
dled Side, Heat, Zeal, and Fe-
vency, that I may love and ad-
mire thee, my God, as I ought
to do.

V.

I come, O dear Jesus, to
fetch Humility, Patience, Tem-
perance, Sobriety, and Chari-
ty, and whatever thou seest
else needful for me: bury all
my sins in thy grave; my stony
heart, my natural corruptions,
and vile affections.

VI.

I come, O Lord, to fetch a
new Life from thy holy and
blessed Resurrection; to which
and, bless, O Lord, I beseech
thee, this my Examination,
which by thy divine assistance
I am now to make before
thee.

VII.

Thou knowest, O Lord, what
partial examiner flesh and
blood will be unto it self, unless
thou guide and direct me by
thy Holy Spirit: strengthen my
weak Memory, that it may
faithfully bring forth all the evil
acts I have done, and the good
ones I have omitted.

VIII.

Make my Conscience free
to accuse, to judge, and con-
demn my self, that I be not
judged of thee; and whatso-
ever defect I commit in my ex-
amination, Lord pardon in the
heap of sin which I bring unto
thy Cross to be forgiven, I be-
seech thee. *Amen.*

Examination before the Holy
SACRAMENT.

EXamination is St. Paul's
Rule, I Cor. II. 28. But
let a man examine himself, and
so let him eat of that Bread and
drink of that Cup.

Heads of Examination.

I.

O My Soul, now in the pre-
sence of the Almighty, use
thy utmost diligence to make
thy calling and election sure.
How hast thou managed thy
whole

whole life, which God gave thee to employ in his Service?

I I.

If thou hast leisure, art thou not idle, and spendest thy precious life in unprofitable follies? or if busie, art thou not so too much, and leavest no time to provide for thy Soul?

I I I.

Does thy Riches make thee wise, and generously assist the Poor? or thy Poverty make thee humble, and faithfully labour in thy proper Calling?

I V.

Doth not the greatness of another molest thy peace, and his prosperous condition make thee repine? Art thou not given to say in thine heart, had I that fair Estate, or were I intrusted with so high a place, I should know how to contrive things better, and never commit such gross mistakes?

V.

Hast thou fallen among vicious company, which, O too often, engages into folly? and did the dangers increase thy care, and the sin of others breed virtue in thee?

V I.

Hast thou spied any good example which thy gracious God presents to excite thee? and didst thou immediately entertain the motion, and resolve in thy heart effectually to follow it?

V I I.

What hast thou gain'd by all thou hast seen or heard? since nothing is so barren but may yield some fruit, had we the art to cultivate it right, and fitly apply it to our own advantage.

V I I I.

Hast thou given a Bill of Divorce to all thy old beloved sins, and brought thy self into a fit way to be married to thy Saviour and Redeemer?

I X.

I X.

Hast thou cast away all worldly thoughts, delights, and vain imaginations; that there remains no clogs to hinder thee, my Soul, in thy mounting towards Heaven?

X.

Do'st thou in every state give thanks to Heaven, and contentedly subscribe to its severest Decrees, rejoicingly say to God Almighty, O my Saviour, I'm glad my lot is in thy hands?

X I.

Thou art all Wisdom, and see'st my wants; thou art all Goodness, and delightest to relieve me: Under thy Providence I know I am safe, and whatever befalls me thou guide'st to my advantage.

X I I.

If thou wilt have me obscure and low, thy blessed Will, not mine be done; or if thou wilt load me with afflictions, imbittering my days with grief and sickness.

XIII.

Still may thy blessed Will, O Lord, be done, to govern thy Creatures in thy own best way; let me say with holy *Job*, The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.

XIV.

O that my loss of tears might now prevail with thee to repair the loss of thy presence in my sinful Soul! Lord, let the greatness of my folly in sinning, extol the richness of thy mercy in forgiving.

XV.

Restore me to the joy of thy Salvation, and establish me with thy free Spirit; so shall I have the comfort, and thou, O my God, the praise for evermore.

A Prayer after Examination. 51

A P R A Y E R after Examination,
for the assistance of
God's Holy Spirit.

I.

Blessed Holy Spirit, the eternal love of the Father and Son, the Comforter and Teacher of Truth, whom the Father by the Son, promised to give them that ask; have mercy upon me, help my infirmities, keep my Soul and all its faculties lifted up unto the Throne of thy Grace, that they may not sink down into the vanities and follies of this life.

II.

Let the words of my mouth,
and the meditations of my heart,
be always acceptable in thy
sight, O Lord, my Strength and
my Redeemer, in whose most holy
Name and words, I sum up this
my imperfect Prayer, in that most
perfect Form of Prayer which
he himself hath further taught me
in his holy Gospel.

Our Father, &c.

A Confession of Sins.

I.

Lord, forgive me all my sins in the Bloud of my Redeemer, more particularly those sins against that inward and spiritual worship that is due unto thee; for the wilful blindness of my understanding, in the not searching after thee, in thy Word which testifieth of thee, nor in thy work which magnifies thee.

II.

I beg Mercy for the want of saving Faith, and the weakness of that Faith when it is at the best; and for the fool in my heart that hath presumed to doubt of thy Being or of thy Providence.

III.

I beg Mercy for the stubbornness and perverseness of my will. that it hath neither done what thou dost command, nor
sub-

submitted with patience and humility unto thy Fatherly corrections.

III.

I beg Mercy for the sins of my affections, that have been turn'd into filthy fleshly lusts, that fight against the Spirit; that I have had no fear of God before my eyes; no sorrow, but that I have not sinned enough; no comfort and delight, but in the vanities of this life.

V.

I beg Mercy for that rash and immoderate anger that flashes out of my corrupt nature, and for every passion and perturbation of my Soul; for the hardness of my heart, that hath not opened the door when the King of Glory hath vouchsafed to knock; and for the dead sleep of sin which I have long been in, without answering the calls of thy blessed Spirit, and the divine motions of thy Grace.

VI.

V I.

I beg Mercy for my negligent and unprofitable use of thy blessed and holy Ordinances, of thy Word preached, and receiving of thy holy Sacraments; and for not keeping the Sabbath as thou hast commanded.

V I I.

I beg Mercy for the pride of my heart, and the vain exalting my self; for not giving honour nor Christian behaviour towards all persons; for the envy, hatred, malice, and uncharitableness, and injury done unto my neighbours, for the filthiness and uncleanness of my life, in thoughts, words, gestures, and actions.

V I I I.

I beg Mercy for the injustice and oppression I have used; for murmuring against that condition of life wherein thou hast placed me; for my lying, flandering, and evil-speaking;
for

A Confession of Sins. 59

for every idle word, the sinful thoughts of my heart, the whole body of sin, and the dominion it hath over me.

I X.

I beg Mercy for the sins I have drawn others into, and the consent I have given to others, the scandal I have given thy Gospel by my sinful life and conversation; for all my sins, of what nature, kind, or degree soever they are: I beg it in the blood of my Redeemer, and in the merits of his Cross. And as I beg Mercy for my sins, so I beg the grace of thy holy Spirit to establish me in thy Salvation.

Petitions for Graces.

I.

I Beg truth and sincerity in that inward and spiritual Worship which is due unto thee, and for more knowledge of thee and thy blessed will;
for

56 *Petitions for Graces.*

for saving Faith to as great a degree as Mortality is capable of; for sanctified affections, such as may be lifted up on things above, and a Will conformable to thy blessed Will in all things.

I I.

I beg the Love of thee with my whole heart, that Fear of thee which is the beginning of Wisdom, a godly Sorrow that works Repentance unto Salvation, and those Comforts that flow from the blessed Spirit in the promises of Mercy, through Christ Jesus; for a holy Zeal to thy Law, and an Indignation against all Sins.

I I I.

I beg a Heart of flesh that may be sensible of thy Judgments against sinners, and of thy Mercies in Christ Jesus; an awakening out of the dead sleep of sin, that I may answer every Call of thy blessed Spirit, and every divine motion of
Grace;

Grace; for a sanctified use of thy blessed and holy Ordinances, and a Sanctity in all the actions of my life.

IV.

I beg a sanctified use of thy great and glorious Name, never to swear by it but when it's a mark of divine Worship; and then to do it in Judgment, Righteousness, and Truth; and to endue me with Humility, Self-denial, Sobriety, Charity, Justice, a Faith and a lively Hope grounded in thee.

V.

I beg the Grace to do thy Will as it is done by thy Saints and Angels in Heaven, with alacrity and constancy. I beg all the Graces of thy holy Spirit, which thou in thy divine Wisdom knowest in the salvation of my Soul; and I beg them in the blood of my Redeemer, and merits of his Cross.

Merciful Father, I beseech thee, that these sins (which I have

have with great weakness confessed and repented of) may not rise up in Judgment against me, nor stand as a bar betwixt me and thy Mercies, in the comfortable receiving of thy precious Body and Bloud; but mercifully grant, that with the holy signes thereof, I may receive the pardon of my sins, and the graces of thy holy Spirit to do thy will hereafter, *Amen.*

Meditations on the Holy
SACRAMENT.

I.

COME unto me, all ye that are weary and heavy laden, and I will give you rest: Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls; for my yoke is easie, and my burden is light.

II.

I I.

Does my Saviour invite me,
and shall I go? Shall a sinner
dare to sit down at his Table?
Does he invite, and shall I not
go? Shall a wretch presume to
refuse his Call? Rise then, my
Soul, and take thy swiftest
wings, and flie to the presence
of this great Mystery.

I I I.

A Feast of holy Bread, and
holy Wine, in representation
of thy most Sacred Body and
Bloud, where thy All-glorious
Self is freely given to the mea-
nest Guest; a Feast of Peace
and Love, and incomparable
Sweetness, to which thine own
blest Mouth thus kindly calls
us:

I V.

Come to me you that labour
for holiness, and are opprest
under the weight of your sins;
you that hunger after Heaven,
and thirst to drink of the Foun-
tain of bliss, come to me, and I
will

will refresh you with the wine of Gladness and the bread of Life.

V.

Come, you that are weak, that you may be strong; and you that are strong, lest you become weak: come, you that have leisure, and here entertain your time; come, you that are busie, and here learn to sanctifie your Imployment; come all, and gather freely of this celestial Manna, and fill your Souls with the food of Angels.

VI.

But stay, am I drest like a friend of the Bridegrooms, that I safely may come to this Marriage-supper? have I considered how chaste these eyes should be, which go to behold the God of Purity? have I considered how clean that mouth should be, which presumes to eat the bread of Heaven; but most, how All-celestial that Soul should be, which aspires to
an

an union with the Body of Christ?

VII.

Look, my Heart, look well into thy self, and strictly search every corner of thy breast: Alas, how poor, and dull, and empty are we; how infinitely unworthy of so divine a Sacrament! yet are we called by him that can command, by him that sees and pities our miseries; he bids us come, he surely will receive us, and with his bounteous fulness supply our defects.

VIII.

Go then, my soul, to that sacred Table, and take thy part of that delicious Banquet; go all inflam'd with love, and joy, and hope, and quench thy holy thirst with that Spring of Bliss. When thou hast tasted his everlasting Sweetness, and feelest his heavenly Streams flow gently on thee, open thy happy breast, and suck those waters
in,

in, and let them freely run over all thy Powers.

IX.

Let them soak deep to the root of thy heart, and turn thy barren heath into a fruitful land, fruitful in holy thoughts and pious words, fruitful in good, and just, and charitable deeds; fruitful to thy self, in thine own improvement, fruitful to others in thy good examples. Praise the Lord, O my Soul, and all that is within me praise his holy Name, who saveth thy life from destruction, and feedeth thee with the bread of Heaven.

Ejaculations at the Lords Table.

1. **I** Will praise thee, O God, with my whole heart, and worship towards thy holy Temple.
2. I have waited long to seek the Lord: my soul doth wait, for in his Word do I trust.
3. With

3. With the Lord there is Mercy and plenteous Redemption, and he will redeem me from all iniquities.
4. God is gentle, just, and merciful, and will incline his ear when I call upon him.
5. I will now pay my vows unto the Lord, even in the presence of all his people.
6. I will go unto the Altar of my God, and offer up to him the Sacrifice of an humble heart.
7. So shall I be satisfied with the loving kindness of the Lord, and his praise shall be ever in my mouth.

Prayers before receiving the
Holy SACRAMENT.

O Almighty God, who art infinite in Mercy, and art able to pardon more sins than I can commit; the stretcht out arms of my dear Saviour upon the Cross, can encompass the largest extension.

in, and let them freely run over all thy Powers.

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7. So shall I be satisfied with the loving kindness of the Lord, and his praise shall be ever in my mouth.

Prayers before receiving the
Holy S A C R A M E N T.

O Almighty God, who art infinite in Mercy, and art able to pardon more sins than I can commit; the stretcht out arms of my dear Saviour upon the Cross, can encompass the largest extension.

64 Prayers before

tion of my sins, and his passion affords an ever-flowing Red sea to cover them, that they may not become my confusion.

I I.

Springs of Mercy flowed from his Sacred Head, when he was Crown'd with Thorns: because I advanc'd my head, and (with a stiff neck) oppos'd thy will, he bowed his bleeding head on the Cross: Rivers of Mercy flowed from his hands, to cleanse the oppression of mine.

I I I.

From his feet fastned and unmoved, issues a current of blood, because mine have been so swift to shed it; and lest I should want abundant supplies of Mercy, the Flood-gates stand open at his side, that so whilst Mercy and Mystery, Sacrament and Soul-satisfaction flow out all together, my leprosie may want no purgation, nor I in my languishing want support.

I V.

IV.

O then let his blood be my bath;
purge me with Hyssop, and I shall
be clean, wash me, and I shall be
whiter than snow: and to capac-
itate me for these mercies, let
deepest sorrow wound my soul.
Oh let it grieve my spirit that I
have lived so long to the grief of
thine! and let me grieve so long,
that I can grieve no more.

V.

Make my soul to ascend in an
humble supplication, and let my
Saviours intercession, procure
thine acceptation of it; and give
me such a faith, as may take
possession of all I pray for: and
lest my own trust should deceive
me, when I have said Amen to
my Prayers, do thou say Amen to
my Amen; that so an establish-
ment of blessings may be the crown
of my soul; which I beg through
the merits and mediation of Je-
sus Christ thy onely Son and my
Saviour and Redeemer. Amen.

I. Q.

I.

O eternal God, thou hast promised that at what time soever a sinner doth repent him of his sins from the bottom of his heart, thou wilt put away all his iniquities out of thy remembrance; besprinkle my polluted but penitent soul, in the blood of thy dear Son Jesus Christ: O let the blood of his wounds and the water of his side wash me clean, that I may with a pure clean soul, come to eat and feast on the Heavenly Banquet, the spotless Lamb which was slain from the beginning of the World.

II.

Extinguish, O Lord, all the fires of Hell, my Lust, Pride, Envy, Malice, and all uncharitableness: create in me, O God, a great longing after the bread of Heaven, and a thirst after the Fountain of Salvation; that as the hart panteth after the water-brooks, so let my soul long now after thee, my Saviour and Redeemer. Amen. Me.

*MEDITATIONS at the Lords
Table, seeing the Table spread,
and the Elements set thereon.*

THou, O my God, hast prepared a Table for me; whosoever eateth thereof, shall never hunger, or drinketh, shall never thirst.

• Lord, grant that I may so eat the flesh of thy dear Son Jesus Christ, and drink his blood, that my sinful body may be made clean by his body, and my soul washed through his most precious blood; and that I may evermore dwell in him, and he in me.

*When thou hearest the Minister
say, Draw near with Faith,
and take this holy Sacra-
ment, then lift up thy heart
to God, and say,*

O Lord, I am not worthy by
reason of my manifold sins, to
D ap

approach before thee ; but seeing it hath pleased thee in mercy to call me, behold, in humility and obedience I come.

When we hear the Minister read the words of Christ's Institution, and see him order the Bread and the Wine, say,

O Almighty God, who out of thy great love to us, didst send thine onely begotten Son into the World to redeem sinners, of whom I am chief, grant that I may receive him with a thankful and sincere heart.

When we see the Bread broken, and the Wine poured out.

1. I believe ; Lord, help my unbelief.
2. My Saviour was broken for my sins upon the Cross, and suffered an accursed death.
3. By his Merits I wholly trust

I shall escape the curse of that death which is due for my sins.

4. O wretched creature that I am, that I by my sins should thus wound the Worlds Redeemer!

When the Minister is receiving in both kinds himself.

O Lord, I am not worthy that thou shouldest come under my roof; but seeing it is thy good pleasure to vouchsafe me this favour, cleanse me, I beseech thee, from all my sins, that I may entertain thee in a pure and sanctified heart unto my lives end.

Ejaculations before the Bread.

- 1 **L**ord, give me evermore of that bread, that my Soul may be nourisht to eternal life.

2. My Saviour with all the
D 2 bene-

benefits of his bitter Death and Passion, doth now come to sanctifie and comfort my sinful Soul ; in full assurance whereof, I am to receive these Signs and Seals at the hands of his Minister.

*At the receiving the Bread, say
after the Minister,*

The Body of our Lord Jesus Christ which was given for me, preserve my Body and Soul unto everlasting life. I take and eat this in remembrance that Christ died for me, and will feed on him in my heart, by Faith and Thanksgiving.

Let thy crucified body deliver me from this body of sin and death.

After the Bread.

O blessed Jesus, I do heartily believe that thou wast crucified upon the Cross, and that
for

for me, as well as for any other :
And as I now have received
this Bread broken, whereby my
body shall be nourished ; so I
believe that I also have recei-
ved in a spiritual manner thy
body crucified, with all the be-
nefits thereof, the full pardon of
all my sins and transgressions,
and the strengthening and re-
freshing of my sinful Soul. *A-*
men.

Ejaculations before the Cup.

1. **O** Lord , thou tookest in-
to thy hand the Cup
of Trembling , thou drankest
out the very dregs thereof, and
thy precious Bloud was poured
out like water for my sake.

2. Sweet Jesus , sustain me
by this Bread , refresh me with
this Wine , recover me with
this Potion, cleanse me by this
Effusion that I may now at this
present receive joyfully, return
thankfully, live righteously, and
die happily.

3. And, Lord, grant that I may receive at this thy holy Table with that reverence here, that I may be a partaker of thy heavenly Table hereafter.

*At the receiving of the Cup, say
after the Minister,*

The blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul unto everlasting life : I drink this in remembrance that Christs blood was shed for me, and am thankful. O let it purge my Conscience from dead works, to serve the Living God.

Ejaculations after the Cup:

1. **I** Have sworn, and am steadfastly purposed to keep thy righteous judgments.

2. To thee therefore, O thou blessed Fountain of eternal Sweetness, do I address my joyful Soul, to love and honour thee to my lives end.

3. Lord Jesus accept of me, and so powerfully and graciously assist me, that I may savingly behold thee in thy holy Ordinances,

4. That I may clearly see, and joyfully confess what great things thou hast done for my poor Soul.

5. Oh let this my humiliation before thee, be a pleasing Sacrifice unto thee, for his alone sake, whose precious life thy rich mercy hath sacrific'd to thy justice for me.

6. Lord hear me, and have mercy on me, for his alone sake whom thou hast freely given unto me; that I may truly and faithfully love thee, devoutly serve thee, and earnestly embrace thee, and eternally enjoy thee.

*A Thanksgiving after the receipt
of the SACRAMENT.*

I.

O Thou Fountain of goodness, I do truly believe, that thy Bloud was shed out of thy Body, as verily as I have received the wine apart from the Bread; and that for the remission of my Sins, as well as any others.

II.

And I do also believe, that with this Bread and Wine, I have received thy precious Body and Bloud, whereby my Soul is purified, and my Sins fully washed away; and that according to thy promise, I shall never hunger nor thirst any more, because with this Bread and Wine I have received thy Flesh, which is Meat indeed, and thy Bloud, which is Drink indeed; with which I humbly pray thee to cherish and nourish my poor
Soul,

Soul , and to encrease in me a hearty love and affection to these my fellow-members, who have at this time participated with me.

III.

And O thou who art Alpha and Omega, in whom there is no shadow of change ; work in us all I beseech thee such a stability of mind , that we may no more start aside like broken bows, but that having our hearts whole with thee, we may continue stedfast in thy covenant to our lives end, and that nothing may be able to separate us from thy love ; which I humbly beseech thee to grant , for thy Mercy sake. *Amen.*

IV.

I bless and praise thy holy Name, O Lord, for that thou in mercy vouchsafest to accept me at this thy Table, amongst the rest of thy elect and chosen people , and that thou hast so graciously fed my languishing

78 *A Thanksgiving after*

Soul with the most precious
Body and Blood of Christ.

V.

I confess, O Lord, I am not
worthy of the least of all thy
favours; but seeing it is thy
will and good pleasure to have
mercy upon me, give me grace,
I most humbly beseech thee, to
walk worthy of this thy Mercy
in holiness and newness of life:
to the Glory of thy holy Name,
and the Salvation of my poor
sinful Soul.

V I.

And, O Lord, I beseech thee,
hold the same temper over me,
that so living here a while in
thy fear, and departing hence
in thy Faith, I may be received
into thy favour; and that,
Lord, for thy Name sake, for
thy Glories sake, and for thy
Mercy sake, in Christ Jesus, my
only Mediator and Advocate,
who died upon the Cross for
my sins, and rose again for my
justification. Amen.

Then

Then joyn with the Congregation
in Prayer and Thanksgiving,
praising God for his goodness;
and so depart lovingly together
with chearful hearts, conclu-
ding with this Blessing, saying
it after the Minister,

The peace of God which pas-
seth all understanding, keep our
hearts and minds in the know-
ledge and love of God, and of
his Son Jesus Christ our Lord;
and the blessing of God Almight-
y, the Father, the Son, and
the Holy Ghost, be amongst us
and remain with us always. A-
men.

Going home.

As thou art going home, and
seest any object of Charity, then
call to mind some of these Sen-
tences.

TO do good, and to distri-
bute, forget not: for with
such

80 *Sentences for Charity.*

such Sacrifices God is well pleased, *Heb. 13. 16.*

Whoso hath this Worlds good, and seeth his Brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *John 3. 17.*

Give Alms of thy Goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee, *Job 4. 7.*

Blessed is the man that provide th for the sick and needy, the Lord shall deliver him in the time of trouble, *Psal. 41. 1.*

He that hath pity upon the Poor, lendeth unto the Lord; and that which he hath given, will he pay him again, *Prov. 28. 19.*

Meditations to be used at any time,

I.

O How secure and sweetly do they sleep, who go to bed with a quiet conscience, who after a day of faithful industry, in a course of just and pious living,

II.

Lay down their wearied heads in peace, and safely rest in the bosome of providence! if they awake, their conscience comforts them in the dark, and bids them not fear the shadow of death.

III.

No, nor even death it self; but confidently look up and long for the dawn of that eternal day. This to our souls should be our care, to note, censure, and correct our selves;

IV.

IV.

To strive for mastery over the passions that molest us, and dismiss from our thoughts what no way concern us.

V.

Are not our own occasions business enough to fill as much time as this life deserves? Does not the other at least deserve every minute of leisure we can spare from this?

VI.

Let then the worldly pursue their wicked liberties, and say and do as they think fit; what's that to thee, my soul, who shalt not answer for others, unless thou some way make their faults thy own?

VII.

Thy pity may grieve, and thy charity endeavour; but if they will not hear, follow thou thy God, follow the way that leads to truth; follow the truth that leads to life.

VIII.

VIII.

Follow the steps of thy beloved Jesus, who alone is the way, the truth, and the life : follow his Holiness in what he did ; follow his Patience in what he suffered.

IX.

Follow him that calls thee with a thousand promises ; follow him that crowns thee with infinite rewards ; follow thy faithful Lord, O my Soul, to the end, and thou'rt sure in the end to possess him for ever.

Meditations on Death.

I.

SHall we be murmuring still, our life is but a span , and that exposed to innumerable sorrows ? Does not the very shortness abate its miseries ? Do not those many miseries commend its shortness ?

II.

Shou'd we not rather rejoyce at the sight of death , that, when-

84 *Meditations on Death.*

whenever it comes, still brings us advantage? if in our age, 'tis a Haven of Repose, and ought to be welcome after so long a Voyage.

III.

If in our youth, it prevents a thousand Calamities, a thousand dangers of ruining our Souls; if by an ordinary sickness, 'tis the course of Nature; if by an outward Violence, 'tis always the will of Heaven.

IV.

What need we fear how many deaths there are? we are sure there can be but one for us: Dying is an act to be done but once; and once well done, we are happy for ever.

V.

Lord, we confess thy decrees are just, and our selves the cause of all our miseries; we sacrifice our youth to sport and folly, and our manly years to lust and pride.

VI.

VI.

We spend our old Age in Craft and Avarice, and begin not to live till we are ready to die ; then we bewail the shortness of our time, when our selves have prodigally thrown it all away.

VII.

We lead a loose and negligent life, and then complain death takes us unawares. Our days are perhaps too few to grow rich, or satisfy the ambition of a haughty Spirit.

VIII.

But to be taught the love of God, the meek and humble life of Jesus, requires not so much the number of years, as the faithful endeavours of a pious mind.

IX.

Could we bestow, on the improvement of our Souls, the time we so vainly trifle away, our day would be short enough not to seem tedious, and long enough

enough to finish our appointed task.

X.

And what, O Lord, is our business here, but to trim our Lamps, and wait thy coming? but to sow the immortal seed of Hope, and expect hereafter to reap the Increase?

XI.

No matter how late the fruit be gathered, if still it grow on in growing better; no matter how soon it fall from the tree, if not blown down before it be ripe.

XII.

O thou most just, but secret providence, who governest all things by the counsel of thy will, whose powerful hand can wound and heal, lead down to the grave, and bring back again.

XIII.

Strike as thou pleasest our health, our lives, we cannot be safer than at thy disposal; one-
ly

Meditations on Death. 87

ly these few requests we humbly make, which, O may thy clemency vouchsafe to hear.

XIV.

Cut us not off in the midst of our folly, nor suffer us to expire with our sins unpardoned; but make us, Lord, first ready for thy self, then take us to thy self in thine own fit time.

A PRAYER at the hour
of Death.

IN the midst of life, we are in death; of whom may we seek for Succour, but of thee, O Lord, who for our Sins art justly displeased? yet, O Lord most holy, O God most mighty, O holy and merciful Saviour, remember the work of thy hands, and the purchase of thy Blood; give not up this thy departing Creature unto the bitter pains of Eternal death: Lord remember now thy great Mercy, and thy bloody sufferings, death and passion; let thy bow-
els

88 *Meditations on Death.*

els melt in tender Compassion towards this Person in this great Extremity: Shut up Hell, and open Heaven, that he may behold those things: which belong unto his Peace. O Lord, destroy not, O Lord, forsake not, O Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge Eternal, suffer not this person at his last hour for any pains of death to fall from thee. But we beseech thee conduct him through the Valley of the shadow of Death, unto the land of Everlasting life, through Jesus Christ our Lord.

Our Father, &c.

A Hymn.

I.

TIs not for us and our proud
 hearts,
 O mighty Lord, to chuse our
 parts,
 But act well what thou giv'st;
 'Tis not in our weak pow'r to
 make
 One step o' th' way we under-
 take,
 Unless thou us reliev'st.

II.

What thou hast given, thou canst
 take,
 And when thou wilt, new gifts
 canst make;
 All flows from thee alone:
 When thou didst give it, it was
 thine;
 When thou retook'st it, 'twas not
 mine;
 Thy will in all be done.

III.

III.

It might perhaps too pleasant
 prove,
 Too much attractive of my love;
 So make me less love thee.
 Some things there are, thy Scri-
 ptures say,
 And Reason proves that Heaven
 and they
 Do seldom well agree.

IV.

Lord, let me then sit calmly
 down,
 And rest contented with my own;
 That is, what thou allow'st.
 Keep thou my mind serene and
 free,
 Often to think on Heav'n and
 thee,
 And what thou there bestow'st.

V.

There let me have my portion,
 Lord,
 There all my losses be restor'd;
 No matter what falls here.
 Is't not enough that we shall sing,
 And love for ever our blest King,
 Whose goodness brought us there?

VI.

V I.

Great God, as thou art one, may
 With one another all agree, [we
 And in thy praise conspire :
 May Men and Angels joyn and
 sing
 Eternal hymns to thee their King,
 And make up all one Quire.

A Hymn.

I.

MY God to thee our selves we
 bow,
 And to thy bounty all we have ;
 Behold, to thee our praises bow,
 And humbly thy acceptance crave.

II.

If we are happy in a Friend,
 That very Friend 'tis thou be-
 stow'st ;
 His power, his will to help our
 end,
 Is just so much as thou allow'st.

III.

If we enjoy a free Estate,

Our

Our only Title is from thee ;
 Thou mad'st our lot to bear that
 rate,
 Which else an empty blank would
 be.

I V.

If we have health , that well-
 tun'd ground,
 Which gives the musick to the rest,
 It is by thee our Air is sound,
 Our Food secur'd, our physick blest.

V.

If we have hope one day to view
 The glories of thy blissful face,
 Each drop of that refreshing Dew
 Must fall from Heav'n and thy
 free grace.

V I.

Thus then to thee our Praises bow,
 And humbly thy acceptance crave,
 Since 'tis to thee our selves we owe,
 And to thy bounty all we have.

V I I.

Glory to thee, great God, alone,
 Three persons in one Deity ;
 As it has been in ages gone,
 May now, and still for ever be.

The End of the First Part.

A
New-years-Gift,
Composed of
PRAYERS
AND
MEDITATIONS,
WITH
Devotions
FOR
Several Occasions.

The Second Part.

LONDON:

Printed for *Simon Neale*, at the
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A

New-years-Gift.

The Second Part.

MEDITATION I.

*Of Repentance and Amendment
of Life.*

*Lam. 3. 40. Let us search and
try our ways, and turn again
to the Lord.*

I.

WE are now so much
nearer our Grave;
and all the World is
grown older by a year, the Por-
tion of the wicked is so much
less; and the time of pu-
nishment.

E 2

nishment so much approacht.
The sufferings of the patient are
so much diminisht, and their
hopes of delivery so much in-
creast.

I I.

They who have spent this day
in sin & folly, see all their thoughts
now vanish like a dream.
They see all's past but a fear of
revenge, and the best that can
follow it is a bitter Repentance;
but such as have wisely bestow-
ed their time, and made ano-
ther new step towards Heaven,
they see their Joys come to
meet them in the way, and still
grow bigger as they come, till
by a holy death they joyn in
one, and dwell together for e-
ternal Ages.

I I I.

O thou blessed Author of all
our Hopes, and perfect Satisfier
of all our Wishes! do thou in-
struct us in this great wise
truth, and let every even-
ing renew it in our minds, that
the

Of Amendment of Life. 97

the things of this world are of little import, since its Joys and Griefs last but for a time ; but the future Estate most infinitely concerns us, where life and death endure for ever.

IV.

We are nearer indeed the end of our life ; but what are we nearer the end for which we live ? What have we done, my Soul, to day, that's truly advancive to our last great home ? Have we encreast our esteem of Heaven , and settled its love more strongly in our hearts ? have we avoided any known temptation, or faithfully resisted, when we could not avoid ? have we interrupted our customary faults, and checkt the vices we are most inclined to ? or have we embraced the opportunities of good, which the mercy of Providence has offer'd to our hands ? have we industriously contrived occasi-

98 *Of Amendment of Life*

ons, to improve as we are able
our selves and others.

V.

Alas ! dread Lord, what do
we see when seriously we look
into our guilty selves, when we
reflect on our former years, nay
even the follies but of this one
day ? so many hours mispent in
nothing , so many abused in
worse than nothing !

VI.

Pardon, O meek Redeemer,
what our passions have done ;
and favourably supply what our
weakness has omitted ; make
us hereafter more carefully
watch, that our time unprofitably
slide not away ; make us
select every day some fit retreat,
to study the knowledge of our
selves and thee ; our selves , to
correct our many Infirmities ;
and thee, to adore thy infinite
Perfections.

The P R A Y E R.

O Gracious Lord, whose Laws are but necessary Rules of soul-saving Love, and whose Commands are but efficacious Advices of what our nature requires to grow happy, quicken, we beseech thee, the slackness of our obedience to them, by often reflecting on this thy generous goodness; and grant that the ready observance paid by all other Creatures, to thy least will in serving us, may so reproach our perverse resisting the guidance of thy sweet Spirit, towards our own onely good, which thou kindly callest thy service, that we may feel our selves confounded with shame at our notorious follies, and be henceforth apter to learn by all the world about us, our duty to thee, through our Lord Jesus Christ, thy Son and our Saviour. Amen.

MEDITATION II.*Of the Glories of Heaven.*

*Psal. 19. 1. The Heavens declare
the Glory of God: and the
Firmament sheweth his handy
work.*

I.

L Et them, O Lord, seek other
Delights, who expect no
Felicity from thee: Let them
fill up their time with other
employments, who think thy
rewards not worth their labour;
as for thy Servants, our chief
content shall be, to meditate
the Glories prepared for us a-
bove, all the few years we live
shall spend themselves to pur-
chase that one eternal Day.

II.

That day whose brightness
knows no night, nor ever fears
the

Of the Glories of Heaven. 101

the least eclipse, whose chearful brow no cloud o're-casts, nor storm molests the passage of its rays, but still shines on serene and clear; and fills with splendour that spacious Palace; it needs not the fading lustre of our Sun, nor the borrowed silver of the Moon: the Sun that rises there is the Lamb; and the Light that shines the Glory of God.

III.

O how beauteous truths are sung of thee, thou City of the King of Heaven! thy Walls are raised of precious stones, and every Gate is of one rich Pearl: thy Mansions are built of choicest Jewels, and the pavement of thy streets are transparent Gold; down in the midst runs a chrystal River, perpetually flowing from the Throne of God; there all along those pleasant Banks, deliciously grows the Tree of Life, healing all Wounds with its balmy leaves, and making immortal

102 *Of the Glories of Heaven:*

all that but tast its fruits.

IV.

Thus is the Holy City built ;
thus is the new *Jerusalem* a-
dorn'd. O fortunate and glo-
rious City ! how free and hap-
py are thy glad Inhabitants :
Every head wears a Royal
Crown ; and every hand a
palm of Victory. Every eye
over-flows with Joy, and every
tongue with Psalms of Praise.
Behold, O my Soul, the Inheri-
rance we seek ; and where can
we find more Riches to invite
us ? Behold the Felicities to
which we are called ; and where
can we meet such Pleasures to
entertain us ?

V.

Away then all vain and
worldly desires, be banisht ever
from molesting my Peace. De-
scend thou blessed Heaven into
my heart, or rather take up my
heart to thee , thy Joys are so
great to enter into me : O make
me fit to enter into them, make
me

Of the Glories of Heaven. 103

me still think on my Country above, and there establish my eternal home, where I shall dwell perpetually in the view of my God, and be filled for ever with the sweetness of his presence. For if these imperfect shadows so sweetly please, how will the real substance transport our hearts.

The P R A Y E R.

O God, who graciously woo'st us to our eternal Inheritance, by describing its inexpressible Glories all manner of ways which are apt to work upon our low conceits, that they may fitly insinuate themselves, and become by degrees absolutely master of our hearts. Bring them, we beseech thee, still seasonably into our memories, and so strongly settle them in our affections, that our souls being wholly ravish'd with those great hopes, all temptations and vanities of this world may
fly

104 Of God's Providence.

fly unconcernedly by us, and never be able to distract our entire, and steady, and daily strengthening desires, of entering once for ever into possession of thy Kingdom, through our Lord Jesus Christ, our onely Saviour and Redeemer. Amen.

MEDITATION III.

Of God's Providence.

1 Pet 5. 7. *Cast all your care upon God; for he careth for you.*

I.

MY God, in every thing I see thy hand; in every passage thy gracious Providence. Thou wisely governeſt us in all our ways, and preventeſt with thy Mercies all our wants. Thou calleſt us up in the early morning, and givest us

Of God's Providence. 105

us light by the beams of the Sun, to labour every one in their proper Employment, and fill the little place appointed them in the world.

II.

Thou providest a rest for our weary evening, and favour'st our sleep with a shady darkness, to refresh our bodies in the peace of night, and save the waste of our decaying spirits. Again thou awakest our drowsie eyes, and bidst us return to our daily task. Thus has thy Wisdom mixt our life, and beauteously interwoven it of Rest and work, whose mutual changes sweeten each other; and both prepare us for our greatest duty of finishing here the Work of our Salvation, to rest hereafter in thy Holy place.

III.

Lord, how thy bounty gives us all things else, with a large and open hand! Our Fields are
once

106 *Of God's Providence.*

once are covered with Corn,
and our Trees bow under the
weight of their Fruit. At
once thou fillest our Magazines
with plenty, and sendest us
whole showrs of other blessings.
Onely our time thou distillest
by drops, and never giv'st us
two moments at once, but ta-
kest away one when thou len-
dest another, to teach us the
price of so rich a Jewel.

IV.

That we may learn to value
every hour, and not childishly
spend them on empty trifles;
much less maliciously murder
whole days, in pursuing a course
of sin and shame. Lord, as
thou hast thus taught our Igno-
rance, so let thy Grace enable
our Weakness, wisely to manage
the time thou giv'st us, and still
press on to new degrees of Im-
provement; that with our few,
but well-spent years, we may
purchase to our selves a blessed
Eternity.

V.

V.

O thou in whose indulgent hands are both our Time and our Eternity! whose Providence gives every minute of our life, and governs the fatal period of our death! O make us every evening still provide to pass with comfort that important hour: Make us still balance our accounts for Heaven, and strive to encrease our Treasures and Holiness, that if we rise no more to our acquaintance here, we may joyfully awaken among thy blessed Angels, there to unite our Hymns with theirs, and sing *Hallelujahs* for evermore.

The P R A Y E R.

O God, whose gracious Providence vouchsafes to put us frequently in mind of our own and the worlds last end, by burying every day in the silent grave of night! sweeten, we hum-
bly

108 Of God's Providence.

bly beseech thee, and render familiar to our expectation those terrible periods of Time, by our constant due use of this, to even our Accounts with thee, and fit our selves for sleep with a devout composure of our Souls to their eternal rest: And grant that our yielding so often, and so easily, at the summons of our drowsie humours, to suspend for some hours all operations of the whole Man, may teach our souls to reflect themselves into a more reasonable willingness of serving thee; that when thou lay'st our bodies in the bed of dust, we may expect a joyfull Resurrection of our Souls to eternal Life, through our Lord and Saviour Jesus Christ. Amen.

MEDITATION IV.

Of bearing Affliction.

Psal. 119. 92. *Unless thy Law had been my delight, I should then have perished in mine affliction.*

I.

O My Soul, sit down in peace, and rest secure under the Almighty's Protection: Let us not disturb the order of those Mercies which our God has design'd us in his eternal Counsels. Every accident may be turned into virtue; and every virtue is a step to our glorious end. If our Affairs succeeded, let us praise our great Benefactor, and think what he'll give us hereafter, who so favours us here. If they miscarry, let us yield to the will of Heaven,
and

and learn by our Crosses in this world, to betake us to the other. Whatever happens, let this be our constant rule, to provide for the future Life, and be contented with the present.

II.

Shall we not patiently accept a little evil, from him that has given us so much good? Shall the being without some one thing we need not, more sensibly affect us, than the having all we need? Ingrateful we! the common benefits we all enjoy deterving the Thanksgiving of a whole life. The Air we breathe in, and the Sun that shines on us; the Water and the Earth, that so faithfully serve us; the exercise of our Senses, and the use of our Wits, if not in excellence, at least to some degree: All these, O Lord, thou generally givest to the good and to the bad; and for the least of these, none can praise thee enough.

III.

III.

What shall we say to those high supernatural Blessings? the Son of God to redeem us, and Heaven to reward us? What shall we say? can we yet complain, because some few, perhaps, are more prosperous than we? Should we not rather look down on the many below us, and be thankful to see our selves more favour'd than they? Should we not reckon o're the miseries of mankind, and bless our God, that hath so preserved us? Had we some desperate Canker breeding on our face, or noisome Leprosie spreading over our skin, (these, we must all confess are incident to our Nature, and more than these due to our Sins.)

IV.

What would we give to be as now we are? how gladly change for a moderate Affliction? 'Tis but interpreting our worst Condition well, to find mo-

motives enough for our Gratitude to God : 'Tis but interpreting our best condition forwardly, and find defects enough to think our selves miserably. Did we adore, as we ought, the Wisdom of our God, we should easily trust him to rule his own World. Could we understand the secret Character of his Decrees, we should read in each syllable a perfect harmony. Teach, O thou blest Enlightner of our minds, teach us to expound thy Actions in a fair sense.

V.

Suffer us not to follow our private Spirit, lest we create to our selves a voluntary misery. Still let us construe the Afflictions thou sendest us, as means to correct, and not to destroy us ; to prevent some sin, or practice some vertue ; and when we need our Crosses no longer, thou wilt take them away. Mean while, O gracious Lord, make us

us wait thy time, and not impatiently prescribe limits to thee. Make us rejoyce that our Lots are in thy hands; but O let thy Mercy chuse favourably for us. Dispose as thou pleasest our Condition here; onely our Portion hereafter; let it be with thy Blessed.

The P R A Y E R.

O God, the *Eternal source and necessity of Being*, on whose *free overflowing*, that of thy whole Creation every moment depends, strike, we beseech thee, our hearts with a continual dread and reverence of thy absolute Dominion, which shouldst thou but never so little suspend thy bounty, we should instantly vanish all into nothing. And grant that as we know thou preservest this world, to grow daily riper for the other, to which thou hast ordain'd it, we may by Grace so husband our time here, as in the
next

*next Life to possess thy Eternity,
through our Lord Jesus. Amen.*

MEDITATION V.

Against Pride:

Prov. 11. 2. *When pride cometh,
then cometh shame ; but with
the lowly is wisdom.*

I.

Speak no more proudly, vain
Dust ; nor provoke any
longer the Living God. Seal
up thy lips in humble silence,
and tremblingly remember his
dreadful Judgments. Remem-
ber how the Earth open'd it
self, and swallowed up alive so
many thousands ! Remember
how the Clouds rain'd fire and
brimstone, and buried whole
Cities in their own ashes ! Re-
member how the general De-
luge o'respread the world, and
swept

swept away, almost all mankind! Remember and ask the cause of all this Ruine, and tell it aloud to the bold Offender.

I I.

Tell him, 'twas Sin, and such as his, that drew upon them such swift Destruction. Sin threw the Angels down from Heaven, and chain'd them up in eternal Darkness; sin banished *Adam* out of Paradise, and turned that delicious Garden into a Field of weeds. O God, how terrible is thy mighty Arm, when thou stretchest it forth to be avenged on thine enemies! O Sin, how fatal is thy desperate malice, that pulls on our heads all the thunder of Heaven!

I I I.

O my Soul, how dull and senseless are we, to sleep secure, as if all were safe! Can we repeat these amazing Truths, and not tremble at the Wrath of the
the

the Divine Justice? Can we consider the deplorable end of Sinners, and still go on in the ways of sin, even while we sing thy Praises, O glorious Lord! Our very Duty should fear before thee. What should corrupted Nature then do, when it sees it self ready to offend thee? What should a guilty Conscience do, when it sees it self ruined by offending thee?

I V.

Strike thou our hearts, O thou infinite Majesty, with an awful reverence of thy great Name. Correct our many Levities into a pious Sadness, and break our proud hearts into an humble contrition. Still may our Consciences cry aloud within us, Dare you commit this evil, and sin against your God? Dare you commit this evil, and undo your selves, and plunge your own Souls in everlasting torments? Forbid so rash a madness, gracious Lord, and make

make thy Judgments on others Mercies to us. For who is like thee, O Lord, terrible in thy Judgments! and who is like thee, amiable in thy Mercies!

The PRAYER.

O God, who by Hopes and Fears, the main stayers of our Nature here, hast graciously provided to counterpoise our weight downwards, and sustain our faint progress up to thee in thy Kingdom; grant, we humbly beseech thee, that the many examples of thy dreadful Judgments on obstinate and incorrigible sinners, may strongly overawe our Pride, with other Vices and Impenitence, and thy many more eminent instances of Indulgence and Mercy to the penitent and truly desirous of Vertue, may encourage our weakness, and make us effectually endeavour to gain it. And this I humbly be-
F
seech

seech thee, for Jesus Christ his
sake. Amen.

MEDITATION VI.

Against Sloth.

Prov. 12. 24. *The hand of the
diligent shall bear rule, but
the slothful shall be under tri-
bute.*

I.

Retire, O my Soul, into
thine own bosom, and
search what thou aimest at in
all: where do'st thou place thy
chief felicity? and whither
tends thy strongest desires? Go
to the Great and Prudent of the
World, and learn of them to
chuse thy Interests. Do they
not there increase their Estates,
where they mean to spend most
of their life? Do they there
project their Mansion-seat, in a
Coun-

Country through which they pass as Travellers? No more, my Soul, should we build our best hopes on the sandy foundation of this perishable Earth.

I I.

Where, sure we are, we cannot stay long, and are not sure we shall stay a little. O thou eternal Being, who changeest not, yet art the cause and end of all our Changes! who still remainest the same rich fulness in thy self, and the same bright Glory to all thy blessed; teach us, O Lord, to use this transitory life as Pilgrims returning to their beloved home, that we may take what our Journey requires, and not think of settling in a foreign Country, but wisely forecast our Treasures so, to be happy where we must always be, without any trouble or molestation.

I I I.

When thou hast found thy happy end, and found it the

onely good that lasts for ever, study, O my Soul, to know still more; and still more value those immortal Joys. Strive for so glorious a Prize with thy whole force, and the utmost strainings of all thy faculties. Purchase at any rate that blest Inheritance, and wisely neglect even all things else, all that divert thee from thy holy course, or but retard the speed of thy advance. For though the least in the Kingdom of Heaven be happy enough, where every Vessel is filled to the brim.

I V.

Yet to enlarge our Capacity to the least higher degree, deserves the busiest diligence of our whole life. Shall the industrious Bee endure no rest, but fly, and sing, and labour all the day? Shall the unwearied Ant be running up and down, to fetch and carry a few grains of corn? and we, for whom all

Na-

Nature so fully works and tires it self in perpetual motion, for whom the tender Providence of God commands his Angels to watch over us, for whom the holy Jesus came down from Heaven, and spent a whole life in continual labour,

V.

Shall we sleep on in a drowsie sloth, and not stir a finger to help our selves? Awake, my Soul, and chide thy sluggish thoughts, and let their stupid folly plainly know, we have a store to provide, as well as Ants, and infinitely richer than their poor hoard. We have a work to do as well as Bees, and far more sweeter than all their Honey. What can so nobly enrich an immortal Soul, as still to be gathering a stock for Eternity? what can so highly delight one that every day improves, as daily to see the increase of his Hopes?

VI.

O blessed hope ! be thou my chief delight, and the onely Treasure I covet to lay up ; be thou the quickning life of all my Actions, and sweet allay of all my Sufferings ; so shall I n'ere refuse the meanest labour, while I look to receive such glorious Wages. So shall I n'ere repine at any temporal Loss, while I hope to gain such eternal Rewards. Lord, while we breathe, make us live to thee ; and when we expire, depart in thy peace : That, whether we live or die, we may be always thine, and to live with thee in life everlasting.

The

The PRAYER.

O God, whose eternal Providence has imbarke^d our souls in the ship of our bodies, not to expect any part or Anchorage on the sea, of this world, but steer directly through it to thy glorious Kingdom! grant, we beseech thee, that daily reflecting with what care and diligence the wretched Adventurers for all sorts of Vanity pursue round about us their desperate courses, we may feel our selves confounded with just reproach, who knowing our engagement on so important a Voyage, yet take so little pains to perform it. Preserve us, O Lord, from sloth, and from the dangers that on all sides assault us, and keep our Affections still fitly disposed to receive thy holy Inspirations; that carried sweetly and strongly forward by thy holy Spirit, we may happily arrive at last in the Hea-

ven of Eternal Salvation, through
Jesus Christ our Lord. Amen.

MEDITATION VII.

On the Vanities of the World.

Eccles. i. 14. I have seen all the
works that are done under the
Sun, and behold, all is vanity
and vexation of spirit.

I.

TELL me, you eager lovers of
the world, what 'tis you
aim at in all your pretences;
ye weary your bodies with rest-
less labour, and afflict your
minds with perpetual care;
day and night you are still per-
plext, still busily plotting to
compass your own ends. Tell
me what are those ends you so
long have sought; and I will
tell you what you soon will find.
While they are many, they but di-

b
distract your thoughts, and often engage in a quarrel among themselves. One end, and one alone is the way to Peace ; and on that one must all the rest depend.

I I.

'Tis true, and by that rule we guide our lives ; whate're we undertake is onely to be happy. 'Tis to be happy that we strive to be great, and enrich our selves by defrauding others ; 'tis to be happy that we run after pleasures, and covet in every thing our own proud will. But we, alas ! mistake our happiness, and foolishly seek where 'tis not to be found, as silly children think to catch the Sun, when they see it setting at so near a distance, they travel on, and tire themselves in vain ; for the thing they seek is in another world.

I I I.

Just so we judge, and just so we are deceived, when we

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think

think to meet with Heaven upon Earth. This world, alas! has now no Paradise; but all its fruits are weeds and thorns, all dangerously mixt with occasions of sin; all sprinkled over with the bitterness of Sorrow. What did we ever passionately love, but still in the end it made us repent? nay, the best end was heartily to repent, and learn by our falling to tread more sure.

I V.

Pity us, O Lord, who live below in the dark, still wishing for rest, but finding none; scatter those mists of passion that blind our eyes, and shine upon us with thy beauteous light; convince us throughly there is a better world than this, a happier people than those we know: Let us every day begin our Journey thither, and fit our selves for that blessed place.

V.

V.

If thus our nature tend to happiness, there's sure some happiness to content our nature; sure the all-wise Creator has provided means to satisfy the appetites which himself has made. Doubt not; my Soul, the bounty of thy Lord; but turn all thy fear on thine own unworthiness: Look up and see a rich delicious Land, that flows with sweeter streams than milk and honey; look up and see a glorious City, incomparably braver than the Courts of Kings; behold the blessed Angels shining on their Thrones, and all the heavenly Saints triumphing with their Hymns; behold the Glory wherewith their Lord has Crown'd them in the solemn day of their espousals with himself.

V I.

Look up yet higher, O my Soul, and see the sacred Humanity of thy dear Redeemer,
that

that blessed Jesus who dyed for us on the Cross, and now invites us to partake his Crown ; see, and rejoyce in those eternal Honours which Heaven and Earth pay to their King ; look up once more, and infinitely farther, and humbly admire the unspeakable myltery ; see and adore the Sovereign Deity, essentially full of its own blest light, full and overflowing into all his Creatures, which shine as little Beams derived from him,

V I I.

When thou hast seen all this, my Soul, and stay'd and dwelt a while among those Wonders, turn down thine eye towards the Earth again, and see the petty things that entertain our minds : What is a name of Honour, or a momentary pleasure, compared to the Bliss of an eternal Paradise ? what is a bag of Money, or a fair Estate, if counterbalanc'd with the Treasures of Heaven ? how narrow

row there do our greatest Kingdoms seem ! how small a circle is the whole globe of the Earth ! Cities and Towns shew like little hills ; and the busie World, but like a swarm of Ants, running up and down, and jostling one another ; and all this stir for a few grains of Corn.

VIII.

O Heaven ! let me again lift up mine eyes to thee, and take a fuller view of that glorious Prospect : there let me stand and fix my steady sight, till I have look'd my self into this firm Judgment, all the most prosperous Fortune can here possess, or even the largest fancy possibly imagine, all is an idle Dream to those real Joys, an absolute Nothing to that solid Felicity. The just shall be as Lillies planted in Paradise, and flourish for ever in the presence of God. If we perform with them the part of faithful

Ser-

Servants, we shall surely, with them, have the portion of Children.

The P R A Y E R.

O Almighty God, remove far from me *Vanity* and *Lies*, and whatever else is prejudicial to me; grant that I may love thy *Law*, and delight my self therein all the day long: For I have sinned against thee, and dealt very wickedly, and have added to the number of my Forefathers numberless Transgressions, and instead of bringing forth the fruits of *Righteousness* and *Holiness*, I have turned all thy Blessings, Graces, and Mercies, into Wantonness; so that I have provoked thine anger from the first time I came into this World, to this very hour; but, O Lord, I beseech thee, preserve me from sin for the time to come, for without thy Grace preventing me, I cannot but sin; visit me therefore, O Lord,

Lord, with thy Salvation, that I may live undefiled in the way of thy Commandments, and see the felicity of thy chosen, and rejoyce and give thanks with thine Inheritance. To this end send thy Holy Spirit into my Heart, to teach me to dery all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world, and to have always in remembrance the great account which I am to give at the last day, before the Tribunal of the Almighty. Lord, fit me for the hour of Death, that I need not fear the day of Judgment. Amen.

MEDITATION VIII.

Of the Almighty's Protection.

*Psal. 91. 1. whoſo dwelleth under
the defence of the moſt high,
ſhall abide under the ſhadow
of the Almighty.*

.I.

NOt unto us, O Lord, not
unto us; but unto thine
own bleſt Name give we all the
Glory. When we have apply-
ed our utmoſt Cares, and uſed
all the diligence that lies in our
power, what can we do, if we
do not look up to thee, and ſe-
cond our endeavours with
Prayers for thy Bleſſings? When
we have implored thy gracious
mercy, and offer'd thee our
deareſt Sacrifice to obtain it,
what can we do but ſubmit our
hopes, and expect the event
from

from thy free goodness?

I I.

We know, and thou thy self hast taught us, unless thou defendest the City, the Guard watches but in vain: We know, and our experience tells us, unless thou reach forth thy hand, we are presently in danger of sinking. Every moment of our day subsists by thee, and every step we take moves by thy strength. Even the line we now repeat, must beg its breath of thee, and stop if thou deniest it. If thou deniest, who can compel thy Will, or call in question thy Decrees? Are we not all thy Creatures, O gracious God, and as helpless Children, hanging at the breast of thy Providence? Are we not all as clay in thine hands, to frame us into Vessels of what use thou pleasest?

I I I.

Behold, we confess, O Lord, in thee we live, in thee we
move

move and have our being ; all our sufficiency proceeds from thee ; and our success depends on thy favour. Others may tell us the way we should go ; but thou alone canst enable us to walk. Others may instruct in the paths of Vertue, but even they must first be taught by thee : They must be moved by thee to act that Charity ; and so all at last is resolved into thee.

IV.

Should we presume, O Lord, to divide thy Grace, and proudly challenge any share to our selves, thy mighty truth stands up against us, and our own infirmities plainly confute us. Shouldst thou severely examine our hearts, and ask who works all their actions in them, sure we must needs bow down our heads, and from our low dust, humbly say, Nothing are we, O Lord, but what thou hast made us : Onely our sins are entirely
our

our own; which, O may thy Grace extinguish for ever.

V.

O may all self-presumption die in us, and our whole confidence live onely in thee: May even our frailties make us more strong; and our being nothing, teach us to be humble: so shall thy power, O God, be magnified in our weakness, and thy mercy triumph in the relief of our miseries. We receive all we have of thee, and why should we boast as if we had it of our selves? Thou art my Saviour, whom then shall I fear? thou art my Protector and Defender, of whom then shall I be afraid?

VI.

Thus we depend, and happy are we in this dependence, did we but know our own true interest: We and our whole concerns are deposited with God; and where can we find a better hand to ensure them? Is he
not

not wise enough to chuse safely for us, who disposes all Nature in such admirable order? Has he not power to go through with his purpose, who commands the Wills of men and Angels? Wants he, perhaps, an inclination to favour us, who desires our felicity more than our own hearts? He feeds the Fowls of the Air, and cloaths the Lillies of the Fields. Without his Providence not a Sparrow falls to the ground; and shall we mistrust his Care for his Children? Under his Government we have liv'd all this while, and can we now suspect he'll forsake us?

V I I.

He has shewed his bounty in extraordinary Graces, and will he deny us his lesser blessings? He has freely bestowed on us his dearest Son, how shall he not with him give us all things else? All that are truly useful to carry us on our way, and bring

bring us at length to his eternal rest? If our necessities be the effects of our folly, we must not presume he'll maintain us in our sins. Rather we should strive to moderate our appetites, and correct the Vices that have bred these miseries. But if our wants be innocent and pressing, he'll sooner do a Miracle than break his Word, his Word, which he so often has solemnly engaged, so often proved by a thousand experiments.

VIII.

Ask but the former Ages, and they will tell you the wonders he wrought in favour of his Servants. He multiplied the Oil in the poor Widows Cruse, and fed his Prophet by the service of a Raven: He dried the Sea into a path for his people, and melted the Rocks to refresh their thirst: He made his Angels Stewards of their provision, and nourish them

them in the Wilderness with the bread of Heaven. Still, O my God, thy eternal Charity retains the same affections for them that relie on thee ; still thy all-seeing Wisdom governs the World with the same immense unalterable goodness. Nay, surely now the streams of thy mercy run more strong, and have wrought to themselves a larger Channel , since thou brought'st down the Waters from above the Heavens , and open'd in thine own Body a Spring of Life, a Spring of Joy and Bliss, to revive our hearts, and overflow them with a torrent of everlasting pleasure.

The

The PRAYER.

O Eternal God, we are not able of our selves to do any thing, without thy Almighty help. Let thy Providence watch over us, and guide us in all our ways, to thy Glory and our spiritual Benefit; and grant that we may not place our joys and hopes upon the things of this life, which perish and cannot satisfie, but in thee, the fountain of all true felicities. Let thy mercy guide us in thy paths of Righteousness, and give us the fear of thy Name, and knit our Hearts unto thee, that neither Life nor Death, Principalities nor Powers, may ever be able to separate us from thee. And O thou who art full of Compassion and Mercy, long-suffering, and plenteous in goodness and truth, be thou always our Protector and Defender, to keep us from all evil both ghostly and bodily; make us so run the ways

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ways of thy Commandments, that
by performing that blessed Race,
we may arrive to that Heavenly
Kingdom prepared for all them
that love and fear thee, through
Jesus Christ our Lord. Amen.

MEDI-

MEDITATION IX.

Love not the World.

I John 2. 15. *Love not the world, neither the things that are in the world ; if any man loves the world , the love of the Father is not in him.*

I. .

WHY do we still pursue this World, and so eagerly seek its fond Enjoyments? a world of vanity, and false deceits, a world of misery and sad disasters, whose crosses are solid, and comforts empty, whose sorrows are permanent, and delights pass quickly away; a world where the Innocent are condemned with shame, and the Guilty freed with great Applause: where often the wicked are advanced to honour, and

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the vertuous are opprest by disgrace; where friends fall off, and kinred forget, and every one minds his private interest.

I I.

Yet are we taken with this crooked world, and blindly court its painted face; we make some ugly passion mistress of our heart, and neglect the pure and amiable love of Jesus, whose goodness to us gives us all we have; whose perfections in himself are more than we can conceive: Thou art, O glorious Jesus, the Beauty of Angels, and the Everlasting Joy of the Court of Heaven; thou art the Heaven of Heaven it self, and in thy sight alone is thy fulness of Bliss. All this thou art, and infinitely more; and yet, alas, how few esteem thee!

I I I.

The World we dearly know too often has deceived us, and
our

our rashness cares not to be undone again. Thou never, O Jesus, hast fail'd our hope, and our dulness fears to relie on thee; the world distracts and embroils our Spirits, and wretched we delight in our misery: Thou always, O Jesu, fillest our hearts with Peace, and senseless we, are weary of thy happiness: The world calls, and we faint in following it: Thou call'st, and we are still relieved by thee; yet is our Nature so ingratiously perverse, we run after that which tires, and abandon that which refreshes. Sometimes our lips speak gloriously of thee, O thou living Fountain of Eternal Bliss: Some happy times we relish thy sweetness, and decry aloud the poison of the world; but we are soon inticed by its gilded Cup, and easily forsake the waters of Life.

IV.

O blessed Jesu, who took'st

upon thee all our frailties, to bestow on us thine own perfections, teach us to prize the joys of Heaven, and part with all things to purchase thee: make all the pleasures of this life seem bitter to our taste, as they are indeed pernicious to our health; let not their flatteries any more delude us, nor superfluous cares perplex our minds; but may our chief delight be to think on thee, and all our study to grow in thy love; and let us use this world, as if we used it not: For the fashion of this world passeth away; we are apt by a fond self-love to blame every thing but our selves, while nothing can hurt us but our misplaced Affections:

V.

All this is true; and yet the World is lov'd, and our Nature inclines to affect its Vanities; 'tis lov'd, and so it justly deserves, did we understand its
real

real value : Our life , indeed , seems mean and trivial, and all things about us troublesome and dangerous ; yet, O my God, is their consequence excellent in this, that they are our onely way of coming to thee ? This world , and this alone's the womb that breeds us, and brings us forth to see thy light. This is alone the proper Machine, wherein thy hand has set our lives to learn the art of managing it right, and wind up our selves to thy glorious Heaven.

V I.

O that we had that happy skill ! how soon would every thing help forward to advance us ? Whether we eat or drink, or whatever else an innocent hand can undertake, if we regard our faithful end, and order all to the improvement of our minds , they instantly change their secular name , and deservedly are prefer'd to become

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Religious. Riches themselves, and imperious Honour, have not so perverse and fixt a malice, but a prudent use converts them to Piety, and makes them fit instruments of highest Bliss.

VII.

Our very delights, O the goodness of our God! may so be temper'd with a wise allay, that his mercy accounts them as parts of our duty, and fails not to give them their full reward, while they are entertain'd for the health of our bodies, and the just refreshment of our wearied spirits; and both our bodies and spirits constantly apply'd to gain new degrees of the love of Heaven. Thus, gracious Lord, every moment of our lives may still be climbing up towards thee: Thus may we still proceed in thy Service, even then when we most of all serve our selves; and then it is indeed we best serve our selves, when we are busi-

busiest in what we call thy Service.

VIII.

Thou sweetly vouchsafest to stile that thy Glory, which in very truth is nothing but our Interest; thou kindly complain'st we dishonour thy Name, when we onely mischief our own Souls. O blessed Jesu, King of Clemency, and great rewarder of every little Grace! Thou, whom by all we can do, pretendest no gain; but bestow'st on us all thy self hast done. Thou who cam'st down from Heaven to shew us a pattern, and mad'st us free to work for our own profit, instruct our gratitude to consecrate all to thee, since all by thy bounty will redound to our selves. Let us take our minds off from transitory things, and fix them on those which are eternal.

The P R A Y E R.

O Blessed Lord ! crucifie the world unto me, and me unto the world ; mortifie in me every lust, and deliver me from every temptation, and grant that I may never thirst after any temporal advantage or prosperity of the wicked , but give me an humble heart and a mind well compos'd, that I may not be overcome with Pride, nor overwhelmed with Cruelty ; sanctifie my words and lips , that I may never blaspheme thy Holiness , but walk before thee in all godliness and honesty to my lives end. Amen.

MEDITATION X.

Of Man's Redemption.

Ephes. 1. 14. *In whom we have
Redemption through his blood,
even the forgiveness of sins.*

I.

COME now and hear, you
that fear our Lord, and
I will tell you what he has done
for my Soul; hear, and I will
tell you what he has done for
yours, and the wonders of his
bounty towards all the world.
When we lay asleep in the
shades of Nothing, his mighty
hand awak'd us into being; not
that of stones, or plants, or
beasts, over which he has made
us absolute Lords, but an ac-
complisht Body and immortal
Spirit, and little inferiour to
his glorious Angels; he prin-

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ted on our Souls his own similitude, and promised to our Obedience his own Felicity; he endued us with appetites to live well and happy, and furnisht us with means to satisfie those Appetites, creating a whole World to serve us here, and providing a Heaven to glorifie us hereafter.

I I.

Thus didst thou favour us,
O infinite Goodness! but we,
what return did we make to
thee? Blush, O my Soul, for
shame at so strange a weakness,
and weep for grief at so ex-
treme an Ingratitude. We chil-
dishly prefer'd a trivial Apple
before the Law of our God, and
the safety of our own Lives;
we fondly embrac'd a little pre-
sent Satisfaction, before the
pleasures of Paradise and the e-
ternity of Heaven. Behold the
unhappy source of all our mise-
ries, which still increaseth its
streams as they went farther
on,

on, till they exacted at last a deluge of justice, to drown their deluge of iniquity; and here, alas! had been an end of man, a sad and fatal end of the whole world, had not our wise Creator foreseen the danger, and in time prevented the extremity of the ruine, reserving for himself a few choice plants, to replenish the Earth with more hopeful fruit; yet they grew quickly wild, and brought forth sowre Grapes; and their Childrens teeth were set on edge; quickly they aspired to an intolerable pride of fortifying their wickedness against the power of Heaven.

III.

Justice was now provok'd to a second Deluge, and to bring again a cloud o're the Earth; but mercy discover'd a Bow in the Clouds, and our faithful God remembered his promise, allaying their punishment with a milder sentence,
and

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and onely scattered them from the place of their Conspiracy; which yet his Providence turned into a Blessing, by making it an occasion of peopling the World. Still their rebellious Nature disobeyed again, and neither fear'd his Judgments, nor valu'd his Mercies; but with a graceless emulation propagated sin, as far as his goodness propagated mankind. Then he selected a private Family, and encreast and govern'd them with a particular tenderness, giving them a Law by the hands of Angels, and engaging their obedience by a thousand favours; but they neglected too their God and Heaven, and fell in love with the ways of Death.

I V.

When thou hadst thus, O dearest Lord, try'd every remedy, and found our Disease beyond all cure; when the light of nature prov'd too weak.

a guide, and the general Flood too mild a correction; when the miracles of *Moses* could not soften their hearts, nor the law of Angels bring any to perfection; when all was reduc'd to this desperate state, and no imaginable hope left to recover us, behold, the Eternal Wisdom finds a strange expedient, the last and highest instance of Almighty love; himself he resolves to cloath with our Flesh, and come down among us, and die to redeem us.

V.

Wonder, O my Soul, at the mercies of the Lord! how infinitely transcending even our utmost wishes: Wonder at the admirable providence of his Counsels, how exactly fitted to their great design; had he been less than God, we could never have believed the sublime mysteries of his heavenly Doctrine: had he been other than man, we must needs have wan-

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wanted the powerful motive of his holy Example; had he been onely God, he could never have suffered the least of those afflictions he so gloriously overcame; had he been meerly man, he could never have o'recome those infinite afflictions he so patiently suffer'd. O blessed Jesu! both these thou art in thy self; be thou both these to us; be thou our God, and make us adore thee; be thou our leader, and make us follow thee.

V I.

Soon as this blest decree was made, of sending the Son of God to redeem mankind, immediately his goodness was ready to come among us, had our ungracious World been ready to receive him; but we as yet were too gross and sensual, and utterly incapable of so pure a Law; we were immerst in cares and pleasures, and wholly indispos'd for so perfect an obedience.

dience. While we were thus unfit for thee, O thou God of pure and perfect Holiness! thou graciously wert pleased to stay for us, and all that time prepare us for thy presence; from the beginning entertaining us with hope, and through every age confirming our Faith. How early, O my God, didst thou engage to relieve us! *The Seed of the Woman shall break the Serpents head.* How often didst thou repeat thy Promise to *Abraham!* *In thy Seed shall all the Nations of the Earth be blessed.*

VII. •

How many times did thy mercy invent, by unquestionable tokens to give notice of thy coming? Behold, a Virgin shall conceive and bear a Son, and his Name shall be called, *God with us*: A branch shall shoot out of the stock of *Jesse*, and from the root of that branch shall spring a flower: The Spi-
rit

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rit of our Lord shall rest upon him; the Spirit of Wisdom, Piety and Fortitude; our Lord shall raise up a Prophet like *Moses*, and put his words in his mouth, and he shall teach us; and thou *Bethlehem*, who art little among the thousands of *Judah*, out of thee shall he come that's to be the Ruler of *Israel*, whose goings forth are from the beginning, even from the days of Eternity. Hark, how the Eternal Father introduces his Son, commanding first all the Angels to adore him; *Thou art my Son, this day have I begotten thee; Thou art my Son, and I will be thy Father; I will give thee the Gentiles for thine Inheritance, and the ends of the World for thy possession.*

VIII.

'Tis too little, that thou raise up the Tribes of *Jacob*, and convert the dregs of *Israel*; thou art appointed a Light for the Gentiles, and a Saviour to
the

the utmost parts of the Earth. Heark, how the ancient Prophets rejoyce in the *Messias*, and in soft and gentle words foretel his sweetness; he shall come down as rain into a fleece of Wool, and as drops of dew distilling on the Earth; he shall feed his flock like a Shepherd, and gently lead those that are with young; he shall gather his Lambs with his Arms, and carry them in his Bosom; the bruised Reed he shall not break, nor quench the smoaking flax. Justice and Peace shall flourish in his days, and Sin and Death be destroyed for ever. Then shall the eyes of the blind be open'd, and the ears of the deaf be made to hear; then shall the tongues of the dumb be loosen'd, and the lame man leap like a Buck.

IX.

Thus did thy holy Servants prophesie of thee; thus did their Children sing thy praises.
Bles-

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Blessed be the Lord our God,
who alone does wonderful
things; and blessed be the
Name of his Majesty for ever;
his Dominion shall reach from
Sea to Sea, and from the River
to the end of the World; they
who dwell in the Wilderness
shall kneel before him, and his
Enemies shall lick the dust; the
Kings of *Tharsis* and the Isles
shall offer him Presents; the
Kings of *Arabia* and *Saba* shall
bring him Gifts; all the Kings
of the Earth shall adore him,
and all Nations do him Ser-
vice.

X.

For he shall rescue the weak
from the hand of the mighty,
the weak, who had none to
help him: He shall be fayou-
rable to the simple and needy,
and preserve the Souls of the
Poor: He shall deliver them
from Usury and Oppression, and
their Name shall be Honoura-
ble in his sight: He shall live,
and

and to him shall be given of the Gold of *Arabia* : They shall adore him perpetually, and bless him all day long. O thou Eternal King of Heaven and Earth, make good to thy Servants these happy predictions : So rule us here, that we obey thy Grace ; so favour us hereafter, that we enjoy thy Glory.

The P R A Y E R.

O Most Glorious and Powerful Jesus ! who with thine own right hand, and with thy holy arm, hast thou gotten to thy self on our behalf, the Victory over Sin, Hell, and the Grave. O let thy Mercy and Truth continually preserve us : O how greatly are we wretches bound to fear thee, to love thee, to bless thee, to praise thee, to honour thee, and to glorifie thee, seeing we are redeemed with such a price, salved with such a gift, cheared with so
many

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many promises and blessings of the same: establish, O God, that which thou hast wrought in us; finish what thou hast begun, that we may be able to come into the fulness of thy mercy: Make us through thy Holy Spirit to understand, and through thee to discern, and with due honour, to reverence this high mystery of Godliness; how God was manifested in the Flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the World, and received up into Glory, where we doubt not but we shall reign with him for evermore. Amen.

MEDI-

MEDITATION XI.

On the Frailties of this Life.

Psal. 39. 7. For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

I.

UNhappy we, the Children of the Dust! why were we born to see the Sun? why did our Mothers bring us forth to misery, and unkindly rejoyce to hear us cry? Whither, alas! has their errour led us? in how sad a condition does our birth engage us? We enter the world with weeping eyes, and go out with sighing hearts; all the few days we live, are full of vanity, and our choicest pleasures sprinkled with bitterness:

ness : the time that's past is vanish'd like a dream, and that which is to come, is not yet at all.

I I.

The present we are in, flays but a moment, and then flies away and never returns : already we are dead to all the years we have lived, and shall never live them over again ; but the longer we live, the shorter is our life, and in the end, we become a lump of clay. O vain and miserable world, how sadly true is all this story ! and yet, alas ! this is not all ; but new complaints remain, and more, and worse : We begin our race in contemptible weakness, and our whole course is a progress of dangers.

I I I.

If we escape the mischances of a child, we pass on to the rash adventures of youth : If we out-live these sudden storms, we fall into far more malicious
cala-

calamities : Our own superfluous cares deliberately consume us, and the crosses of the world weary out our lives. Should we by strange success, o'ecome all these, and still bear up our prosperous head, we are sure at last, old age will find us, and bow our strength down to the grave ; the grave from which no privilege exempts, nor any power controuls its Commands.

I V.

The Rich must leave their wealth behind them, and the great ones of the world be crumbled into dust ; the beautiful face must be turned into rottenness, and the pamper'd body becomes the food of worms : the busie man must find a time to die, though his full employment spares none to provide for't : even the wise and vertuous must submit to fate, and the heirs of Life it self be the prisoners of Death. This
when

when I see, I weep, and am afraid, since we all must drink of the same cold Cup ; all must go down the same dark grave, and none can tell how soon he may be call'd.

V.

To day we are in health among our friends and affairs, and to morrow arrested by the hand of Death: Nature may faintly struggle for a time, but must yield at last, and be buried in the Earth. At last we must take leave of our nearest Relations, and bid a long farewell to all the world. Perhaps the people may talk of us a while, sometimes as we deserve, and often as they please: perhaps our bodies once laid out of sight, we no more are remembered than if we had never been: onely our good works follow us to the grave, and faithfully go on with us beyond our funeral.

The

The PRAYER.

O Lord God, I was nothing worth, and am in hazard to be worse than nothing: I was conceived in original sin, now full of actual transgressions: I was in the womb a loathsome substance; I am in the world a lump of corruption, and I shall be in the grave a prey for worms; but I know, sweet Jesus, thy grace is sufficient for me, and thy mercy can express it self in my misery. Let thy mercy feed me, thy hands deliver me from death, and snatch me from the jaws of Hell: and, O blessed Jesus, through thy precious Blood and Passion, by thine all-sufficient Sacrifice, Oblation, and Satisfaction, reverse my deserved punishment, and convert my passed evils to present good, and future joys in thine everlasting and most glorious Kingdom. O let not the troubles of this life perplex me,
H nor

nor the horrors of death affright
me; but both in life and death
let my submission testifie, that thy
Holy will is my Law: And a-
midst the very agonies of Death,
suffer not my Faith to fail, nor
my hope of Heaven to deceive me,
nor my Charity to die before me;
but let my very enemies be for-
given by my Prayers, for his sake
who prayed for his Enemies, and
whilst we were Enemies, died for
us, even the Lord of Eternal
Glory. Amen.

MEDITATION XII.

Of a guilty Conscience, and Torments of Hell.

Rom. 2. 15. *Their Conscience also bearing witness, and their thoughts the mean while accusing or excusing one another.*

I.

WHY do you laugh, unhappy wretches, who tire your selves in the ways of sin? ways that indeed seem smooth at first; but lead to danger, and end in ruine. Why do you boast your pleasant life, who lie asleep in the arms of death? awake, and chase the dream away, that deludes your sick heads with empty fancies; awake, and fill your eyes with tears, and sadly look on your real miseries. Whither, alas,

168 *Of a guilty Conscience,*

will your Souls be hurried,
when in cold despair you sigh
away your last faint breath?

I I.

They shall fly amazed from
the sight of Heaven, and hide
their guilty selves in eternal
darkness: there they shall dwell
with intolerable pains, weeping
and wailing, and lamenting for
ever. Their understanding shall
sit as in a deep dungeon, and
think on nothing but its own
calamities: their will shall be
heightned to a madness of de-
fire, and perpetually rackt with
the despair of obtaining. Their
memory shall serve but to re-
new their sorrows, and their
Souls be drowned in a Sea of
bitterness. They shall wish the
mountains to fall upon them,
and cry to the hills to cover
them; but nothing shall fall on
them but the wrath of God,
nor cover them, but their own
Confusion.

III.

III.

There every Vice shall have its proper torment, prodigiously bred out of its own corruption. The Lascivious shall burn in unquenchable fire, perpetually flaming from their own passions. The Glutton and the Drunkard shall vainly sigh, for a drop of water to cool their tongues. The furious cholerick shall rage like mad dogs, and the Spiteful envious gnaw their own bowels. The Riches of the Covetous shall be as thorns in their sides, and the Proud be thrown down to the bottom of contempt. The Slothful shall miserably deplore their lost time, and languish with grief for their stupid negligence.

IV.

But, O what horrid pangs shall seize them all, and wound and pierce the very center of their Souls! when they shall see themselves eternally deprived

ved of the bright and blisful
vision of God. When they
shall see themselves eternally
banish'd from the sweet and
gracious presence of Jesus.
That God who made them, to
enjoy his glory; that Jesus
who redeemed them to be
Heirs of his Felicity; then shall
they curse the day of their
birth, and the unfortunate Com-
panions that invegled them to
sin. They shall curse this vain
deceitful world, and cry out
with a desperate enraged fury,
Are these the effects of those
fond desires, whose enjoyment
we made our chief felicity? a-
las! what avail us, now our
wanton liberties, and the fugi-
tive pleasures we so eagerly pur-
sued? What comfort receive
we from those empty Honours,
and faithless Riches we so high-
ly esteemed? they all are va-
nisht away like a shadow, and as
a cloud of smoak that's scatter-
ed with the wind.

V.

But the remorse and punishment endures for ever, and torture our Spirits with perpetual anguish. Thus shall they cry, and none regard to hear them; thus shall they mourn, and none be found to pity them. O sad expectance of a desolate life! O dreadful consequence of an impenitent death! eternally to long for what they never can enjoy; eternally to suffer what they never can avoid. Blessed be thy gracious Providence, O God, that with such tender care forwarns us of our dangers. O save us too, dear Lord, from all those dangers: save us for thy mercies sake; save us, and make us fearful to do, what when we have done, will make us miserable to suffer. Quicken our apprehensions of the ruinous effects of sin; and with thy terrible threatnings check our unbridled passions, that if thy glorious Promises move not

172 Of a guilty Conscience,

our hearts, the fear, at least of Hell may fright us into Heaven.

The P R A Y E R.

O Lord, I do confess I am unworthy of the least of all thy mercies ; for my wickedness have gone over my head, and are as a burthen too heavy for me to bear : my spirit is sorrowful, and my heart is heavy ; my words are stopt with sighs, and my plaints with tears. O let thy Divine Majesty bend down thy gracious eye of pity, and forgive me my sins, the unhappy ground of all this woe ; where my misery hath thus abounded, there let thy mercy much more abound : Keep me, I beseech thee, from deserting of thy mercy, or slighting thy providence. Thou art a skilful Physician, and canst cure all my Infirmities ; thou art a merciful God, and canst forgive all my sins : thou wilt not break the
the

the bruised reed, nor quench the
smoking flax. O Lord, speak
peace always unto my Soul, and
say unto it, I am thy Salvation:
and this I beg for Jesus Christ
his sake, my Lord and Saviour.
Amen.

MEDITATION XIII.

Of the state of the Godly.

2 Pet. 1. 3. According as his
Divine Power hath given un-
to us all things that pertain
unto life and godliness, through
the knowledge of him that
hath called us to glory and
virtue.

I.

WHy do you mourn, you
Children of the Light,
to whom belong the Promises
of Bliss? who feed on the plea-
sant fruits of Piety, and the con-
tinual

174 *Of the state of the Godly.*

tinual feast of a good Conscience ; who taste already the sweetness of hope, and hereafter shall be satisfied with the fullness of fruition. What can molest your happy state, whom the God of Glory has chosen for himself ; whom he has adopted into his own Family, and design'd for Heirs of the Kingdom of Heaven ; that blessed Kingdom, where all delights abound, and sorrow and tears are banisht quite away.

I I.

Where none are sick, grow old, or die, but flourish in health, and youth, and immortal life ; where none are perplext with cares or fears, but dwell secure and free for ever ; where we no more shall be subject to chance, no more be expos'd to the danger of temptation ; where we no more shall be crost by others ; no more disquieted by our own passions ; but a serene tranquility perpetually

Of the state of the Godly. 175

tually within us, and innumerable joys all round about us.

III.

Joy in the excellency of our glorified bodies; joy in the perfections of our enlarg'd Souls; joy in the sweet society of Saints; and joy in the glorious company of Angels; joy in the ravishing sight of our beloved Jesus; joy in the blissful union with the adored Deity: all shall be joy and love and peace, and all endure for eternal ages. Let then the impenitent sinner be frighted with fear, and the obdurate heart break asunder with grief; but for the hopeful Innocent, let them be glad, and the Servants of Jesus rejoyce and sing.

IV.

Sweet is the yoke of thy love,
O Lord, and light the burthen
of thy Commands; but O, how
far more rich are thy faithful
Promises! how infinitely greater

116 *Of the state of the Godly.*

ter thy glorious Rewards!
When every Vertue shall wear
its proper Crown, and shine
with a Diadem fit for its own
head: the humble there shall
be highly exalted, and the poor
in spirit prefer'd to be Kings;
the meek shall possess that Ho-
ly Land, and the mourners be
comforted with eternal Refresh-
ments; the clean of heart shall
see the God of Purity; and the
lovers of Peace have the privi-
lege of his Children.

V.

They who hunger and thirst
after Heaven shall be filled, and
the merciful entertain'd with
the embraces of mercy: they
who suffer persecution shall a-
bundantly be rewarded, and en-
lightners of others shine bright
as the stars: they who relin-
quish any thing for God, shall
receive a hundred fold, and all
the Just be in Glory for ever.
Then shall they bless the true
Friend that reprov'd them, and
the

the charitable hand that assisted to their Happiness: they shall bless the provident mercies of their God, and sing aloud the victories of his Graces. Is this the effects of those little pains we took? Are these the repairs for those petty losses we suffer'd? Happy we, who deny'd our selves toys, and now are advanced to these high felicities.

V I.

Millions of years shall pass away, and our glory shall seem but then to begin: millions of millions shall pass away, and our Glory shall be no nearer its end. Thus shall they all rejoyce and none disturb them: thus shall they sing, and all the Heavens joyn with them. O sweet expectance of a pious life! O happy consequence of a holy death! eternally to be freed from whatever can afflict! eternally to enjoy whatever can delight! we shall here-
after

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after adore thy blessed Self, and
sing eternally the wonders of
thy Glory.

VII.

Blest be thy gracious Provi-
dence, O God, that with so
large a bounty wooes us to our
happiness; wooes us in a way
we are so apt to be taken; the
love of our selves, and our
own great interest, as thou hast
prepar'd such Felicities for us;
O may thy grace prepare us
for them! O may this best of
works take up all our time! at
least, take up the best of our
time, at least every morning,
let us renew our hope, and close
the evening with the same
sweet thoughts; let us not
faint, and we surely shall see a
prosperous issue out of all our
sorrows. Still let us labour,
still let us suffer; our troubles
are short, and our joys eter-
nal.

The

The P R A Y E R.

O Eternal God, my heart and my tongue shall always praise thee, and glorifie thy holy Name; thy loving kindness is better than life it self. O let the day-spring of thy favour, visit me from on high, that I may seek thee with an early Devotion, and pursue after thee with a constant and an active industry, now while it is called to day, before the night cometh wherein no man can work. O when shall I come and appear before thee! when shall I come and behold thy spacious Courts, where thou art attended with millions of Angels, & beautified Spirits! O give me thy help, that I going through this vale of misery, the pools may be filled with water, my heart and my eyes may run over with tears of Repentance, and overflow with sorrow and contrition for my sins, that I may be prepared

180 Of the state of the Godly.

par'd with faith and repentance,
as with a wedding garment, a-
gainst the time that thou, O Lord,
shalt call for me out of this sinful
world; and in the mean while,
let me fly from sin as from a ser-
pent, and from unrighteousness as
from a cockatrice; and above
all things seek thy Glory, that
when this mortal life is ended,
I may then be made partaker of
Immortality, and life eternal, in
thy most blessed and glorious
Kingdom. Amen.

MEDITATION XIV.

The Souls Choice.

*Psal. 62. 5. My Soul, wait thou
onely upon God, for my hope is
in him.*

I.

COME now my Soul and
chuse ; for Life and Death
are set before thee : chuse
while thy gracious Lord allows
thee day , lest the night of
darkness overtake thy neglect :
chuse, but remember thy eter-
nity is concern'd ; and examine
e're thou mak'st thy resolve :
call all the pleasures of the
World before thee , and ask if
any of them be worth such
pains ? ask if the vain forbid-
den things thou lovest deserve
thy affections better than thy
Maker.

II.

I I.

Are they more worthy in themselves, or beneficial to thee, that thou canst prefer them before thy Redeemer? Do'st thou expect to be quiet by enjoying them? or everlastingly happy by their procurement? will they protect thee at the hour of Death, or plead thy Cause at the day of Judgment? O no! they but deceive me with a smiling look, which I too often have proved by dear experience; 'tis Heaven alone that yields a true content; 'tis Heaven alone that fills us with delight.

I I I.

Take then away your flatteries, false world, and leave me free for better thoughts: turn thou thy face to me, dear Jesu, and keep mine eyes still turn'd towards thee, that I may look continually on thy glorious Beauty, and be ravisht for ever with the charms of thy sweetness.

ness. 'Tis thee, chaste Spouse of Souls, 'tis thee alone I chuse, and dedicate my self entirely to thy Service. Thou art my sole and absolute Lord ; be thou my part and inheritance for ever. But, O my dearest Lord, do thou chuse me, and guide my uninstructed Soul to chuse thee. O make me chuse to love thee till I come to see thee ; and then I am sure I cannot chuse but love thee.

IV.

Here we, alas ! move slowly in the dark , led on by the argument of things not seen ; but did we clearly see what we say we believe, we soon should change the course of our life : did we but see the damned in their flames, or hear them cry in the midst of their torments, how should we fear to follow them in their sins, which we know have plunged them into all those miseries ? how should we strive against the next temptation,

ptation , and cast about to avoid the dangers , did we but see the glorious Angels, and all the Spirits of Just men made perfect? How should we study the Art of Happiness, and strive to imitate their good examples? How should we seek all occasions of Improvement, and make it our business to work out our Salvation.

V.

Nay, did our Faith but firmly believe what we every one recite in the Apostles Creed, what would we do to attain those Joys? what would we not do to escape those Sorrows? Would half an hour be too long to pray? or once a week to hear a Sermon? Would the pardon of an injury be too hard a Law, or the making restitution too dear a Price? Durst we return to our sins again? or spend our time in idleness and folly? Yet is all this as sure as if we saw it, and would move

us much if we seriously consider'd it.

V I.

If we consider'd what I'm sure we believe, we should never live as I'm sure we do. Which of us doubts but e're long we shall all be dust? Yet which of us lives as if we thought to die? Pity, O gracious Lord, the frailties of thy Servants, and suffer not our blindness to lead us into ruine. Supply our want of sight by a lively Faith, and strengthen our Faith by thy powerful grace: make us remember 'tis no Childrens sport, to gain or lose the Kingdom of Heaven: make us chuse wisely, and pursue our choice, and use as well the means, as like the end.

V I I.

O set thou right the bias of our hearts, that in all our motions we may draw off from the world: that we may still incline towards thee, and rest
at

at last in thy Holy presence.
Thou art our Lord, and we will
serve thee in fear ; thou art
our God , and we will love
thee in hope : What will it
profit us to gain the whole
world, and lose our own Souls ?
Or, what shall we give in ex-
change for our Souls ?

The

The PRAYER.

O God, whose wise Govern-
ment reserves Eternal Joys
for those which love thee and
keep thy Commandments; thy
Providence hath so order'd and
commanded, that the inordinate
affections of every one shall be his
punishment: for as we sow, so
shall we reap, and as the tree
fall:, so shall it lie. Thy Grace,
O Lord, is the seed of Glory, and
Sin the root of Misery: he that
sows in the flesh, shall reap Cor-
ruption, and he that sows in the
spirit Life everlasting. O my
soul, how many thousands have
been surpriz'd in the midst of
their sins, and hurried away in-
to everlasting Sorrows? And
we, alas! how many times have
we been guilty, and yet our God
has spar'd us? O my Indulgent
Saviour! no other reason can I
give why I'm not miserable, but
that thou art merciful. Blessed
be

be thy *Patience* that endures so long, and blessed be thy *Grace* that delivers at last. O blessed be my *God*, and blessed be thy *Providence* for ever, which so plentifully furnishes with rules of *Grace* and *Vertue*, and so safely guides all those souls to *Happiness*, who chuse to live under thy sweet *Government*. As thou hast shewn us the way, Lord give us strength to walk in it, and bring us in the end to thy eternal *Rest*. Make us seriously to reflect on every line we repeat, & love *Truth* when it most reproves us; make us labour to correct every error of our lives, and always humbly implore thy gracious *Assistance*, through *Jesus Christ* our Lord. Amen.

The end of the Second Part.

A
New-years-Gift,
Composed of
P R A Y E R S
A N D
M E D I T A T I O N S,
W I T H
Devotions
F O R
Several Occasions.

The Third Part.

L O N D O N :

Printed for *Simon Neale*, at the
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A

New-years-Gift.

The Third Part.

MEDITATION I.

On the Lords Day.

Psal. 118. 24. *This is the day
which the Lord hath made,
we will rejoyce and be glad
in it.*

I.

BEhold the Angels assem-
bled in their Quires, and
the blessed Saints ready
with their Hymns; behold the
Church prepares her Solemn
offices, and summons all her
children to bring in their prai-
ses; the King of Heaven him-

I 2

self

self invites us, and graciously call us into his own presence. He bids us suspend our mean employments in the World, to receive the honour of treating with him. To him we owe all the days of our life at least; let us pay this one to his Service; a Service so sweet and easie in it self, and so infinitely rich in its eternal rewards. Let us cheerfully ascend to the House of our Lord, the place he has chosen for our sakes to dwell in; let us reverently fall down and kneel before the Lord our Maker, who comes in person to meet our Prayers.

II.

Welcome, blest day, wherein the Son of Justice arose, and chased away the clouds of Fear; welcome thou Birth-day of our Hopes, a day of Joy and publick refreshment, a day of holiness and solemn Devotion, a day of rest and universal Jubilee. Welcome to us and our dear world

world; and may thy radiant Name shine bright for ever. May all the earth be enlightned with thy beams, and every frozen heart dissolve and sing.

III.

This is the day which our Lord has made; let us be glad and rejoyce therein. This is the day he has sanctified to himself, and called by his own most holy Name, that in it we may meet to adore his Greatness, and admire the wonders of his infinite Power; that we may remember his innumerable Mercies, and deeply imprint them in the center of our hearts; that we may visit his Temple, and humbly present our selves at his Holy Table, where the memory of our Saviours love is continually renewed, and his sufferings always to be had in remembrance.

IV.

Worthy art thou, O Lord, of all our time, worthy the praises

of all thy Creatures ; every moment of our life is bound to bless thee, since every moment subsists by thy goodness. Shall others labour so much for Vanity, and shall we not rest for the Service of our God ? shall we employ the whole work on our selves, and not offer in gratitude one day to thee ? to thee, who bestowest on us all we have, and wilt give us hereafter more than we hope ?

V.

O gracious Lord, whose mercy accepts such slender payment as our poverty affords, whose bounty grants so liberally to us, and retains so small a part for thy self ; O make us faithfully observe our duty, and render so exactly the Tribute we owe to thee, that passing still thy days to thy honour, we may end our own in thy favour : for thou hast created all things, O Lord, for the use of man, and man for the enjoyment of thy self.

V I.

V I.

When the Harvest-Sun provides a Cloud, and seems to rest his wearied beams, he seeks not to save the journey of his light, but onely spares the reapers head: much less seekest thou, O Lord, who mad'st the Sun, and inspir'st all Creatures to represent thy bounty, much less seekest thou by the reserve of a day, to procure thy own repose. Thou who createdst all things by a word of thy mouth, and sustaineest them in thy hand without feeling any weight; who governeest the whole world without perplexing thy thoughts, and always remain'st the same unchangeable fulness.

V I I.

'Tis not to encrease thine own Eternity, that thus thou tak'st a portion of our time; thy goodness friendly bears the name, but intends for us all the profit of the day; that the wearied hands may be relieved

with rest, and enabled to lift themselves up to thee; that the ignorant minds may be taught thy Truth, and learn the way to everlasting happiness; that the love-prepared Souls may approach thy Table, and feast their hopes with that delicious Banquet; that all may speak to thee by Prayer, and hear thy voice by the mouth of their Pastors.

VIII.

O blessed Lord, what excellent arts has thy wisdom invented to bring us to thy self! thou quicknest our affections, and strengthnest our Faith by thy publick assemblies, and improvest our Charity one towards another, while we all meet together for the same blest end, and by mutual reflections encrease our fervours. Happy, thrice happy they, O merciful God, whom thy providence has favour'd with all these blessings, who freely may enter thy Holy Sanctu-

Sanctuary, and sing aloud their praises to thy Name, who every day may wait in thy presence, and there securely adore thy person.

I X.

Where thou art pleased to deny these mercies, refuse not, O Lord, to extend thy grace; that at least we may build a little Chappel in our hearts, and Consecrate our selves entirely to thee. Be thou but present, gracious God, and fill our Souls with thy chaste love, no farther Motives shall we need to draw us, nor other Temple to address our Prayers; since every place where thou art not is unholy, and where thou art is joy and peace.

X.

Shew us thy self, O glorious Jesu, and in thee we shall behold all we can wish: onely so much we beg to conceive of thy Majesty, as may move our hearts to seek thee; onely so much of

thy unapproachable Deity, as may guide our Souls to find thee. But, O thou glorious God of Truth, in whom the Treasures of knowledge are laid up, unless thou draw the Curtain from before our eyes, and drive away the Clouds that intercept our sight, never shall we see those heavenly Mysteries, nor discern the beauty of thy providence.

X I.

Why should we thus neglect that Sacred Science, and be busie in every thing but our own Salvation? Why should we forsake the real substance, to embrace an empty fancie? Has the Almighty goodness made all things for us, and shall we do nothing for him, or our selves? If we may not know thee clearly now, let us know so far, that we may long to know farther: if we cannot love thee perfectly in this life, let us love so much, that we desire to love more. So
let

let us know and love thee here,
O thou Sovereign bliss of our
Souls, that we hereafter may
know thee better, and love thee
more to all Eternity.

The PRAYER.

I.

O Glorious Jesu! in whom we
live, and without whom
we die, mortifie in us all sensual
desires, and quicken our hearts
with thy holy Love, that we no
longer esteem the vanities of this
world, but place our affections
entirely on thee, who didst die for
our sins, and rose again for our
justification. O thou our onely
hope and portion in the land of
the living, may our thoughts and
discourses still be of thee, our
works and sufferings all for
thee.

II.

Open thou our Eyes, O Lord,
that we may see the beauty of thy
Commands, how wise and sweet

in themselves, how necessary and beneficial to us; while they improve our felicity here, and entitle us to that of hereafter. • Guide thou our lives, O gracious Lord, in the ways of thy precepts; that by observing faithfully those excellent rules, we may all be ever-
 rywhere happy.

III.

Thither, O my Soul, let us still be going, where once to arrive, is always to be at rest; there let us dwell already in hope, where once to enjoy, is always to be happy; since what'e're we desire, we are sure to have, and what'e're we have, can never be taken from us. Let us believe, and obey, and suffer; let us read, and meditate, and pray. Heaven's a reward worth all our pains; for which place fit us, O Lord, and bring us so, for thy Son Jesus Christs sake, our onely Lord and Saviour.

MEDITATION II.

Of the Joys of Heaven.

I Cor. 2. 9. *Eye hath not seen,
nor ear heard, neither hath it
entred into the heart of man,
the things which God hath pre-
pared for them that love him.*

Blessed be thy gracious
wisdom, O Lord, that so
mercifully stoops to our
low-conceits : under these veils,
thou hid'st those glorious My-
steries, too high and spiritual
for our flesh and bloud : thou
hid'st, or rather so reveal'st thy
sublime rewards, to take us
with things we most admire.
Scepters and Crowns thou
know'st are apt to win the
hearts of us thy Children ; Chil-
dren alas, too truely in useful
knowledge ; O that me were so
in

in love and duty! What is a drop of water to the boundless Ocean, or a grain of dust to this vast Globe? Such, O my God, and infinitely less, are the richest Kingdoms here below; should we compare their most pompous state to the meanest degree in the Court of Heaven.

I I.

When thou hast fed us a while with milk, thou invitest our appetite to stronger meat. Thou tell'st us of a sweet delicious life, in the blest society of Saints and Angels, with whom we shall dwell in perpetual friendship, and be lov'd and esteem'd by them all for ever. Thou tell'st us of a pure Soul-ravishing joy; to behold the amiable face of Jesus, whose gracious smiles shines round about, and fill the Heav'ns with holy gladness. Thou tell'st us still of incomparably higher delights. Harken, O my Soul, and humbly

bly adore thy God, whose bounty has provided thee large rewards, since they are no less than his very self; himself he will clearly unveil before us, and openly shew us that great secret.

III.

O happy secret, if once at last attain'd, if once we but see the face of our God. What is it, glorious Lord, to see thy face, but to know thee as thou art in thine own blest Being? to know the immensity of thy subsisting Essence, and the infinite excellence of all thy Attributes; to know the power of the Eternal Father, and the wisdom of the increated Son: To know the goodness of the Holy Ghost, and the incomprehensible glories of the undivided Trinity.

IV.

This, O my Soul, is the top of Happiness; this is the Supreme perfection of our Nature:

ture : this, this alone is the aim of our Being, the hope and end of all our Labours. When we are come to this, we shall presently rest, and our satisfied desires reach no farther. We shall be fill'd with over-flowing bliss, and our utmost capacities hold no more, but in one act of joy be eternally fixt; and that one act spring fresh for ever.

V.

Arise, my Soul, to thee these joys belong; arise, and advance thy self on high; leave here below all earthly thoughts, and fly away with the wings of thy Spirit; fly to that glorious land of promise, and gladly salute those Heavenly Regions. Hail happy Paradise of pure delights, thou beauteous garden of never fading flowers! hail blest society of beatified spirits, who perpetually contemplate the Eternal Deity; hail, and for ever may your glories grow,
till

till they rise so high, they can grow no more. We hope one day to come up to you, and be plac'd to sing in your holy Quires. We hope to know all things produc'd, we hope to know that all-producing cause.

V I.

O what a fire of love will it kindle in our heart, when we shall see these shining Mysteries! when our great God, like a burning Mirror, shall strike his brightness on the eyes of our Soul? O what excessive joy will that love produce! a love so violently desiring, and so fully satisfied; when our capacities shall be stretch'd to the utmost, and the rich abounding Object fill and over-flow them. O what profound repose will that Joy beget! a Joy so infinitely high, and so eternally secure! when in an amorous languishment, we shall sweetly dissolve into that blissful Union with our first beginning; when
with-

without loosing what we are,
we shall become even what he
is; we shall take part in all his
Joys, and share in the Glories
of all his Heaven.

VII.

O what divine and ravishing
words are these! how gently
they enter and delight my ear!
how they diffuse themselves o-
ver all my brain, and strongly
penetrate to my very Soul!
Methinks they turn to sub-
stance as they go, and I feel
them stir and work through all
my Powers: Methinks they lie
as a Cordial at my heart, and
send forth spirits to quicken
and refresh me: there, O my
Soul, we shall rest from all our
labours, which are but the way
to all that happiness; there we
shall rest from sin and sorrow,
and no longer be troubled with
our selves or others; there we
shall rest for ever in the prote-
ction of our God, in the arms
and bosome of our dearest
Lord.

VIII.

VIII.

O Heaven! the eternal source
of all these Joys, and infinitely
more, and infinitely greater!
as the hart pants after the wa-
ter-brooks, so let my Soul thirst
after thee. After thee let me
daily sigh and mourn, and with
a fixt and longing eye look up,
and say, When, O my God,
shall I sit at that Fountain-head,
and drink my fill of those living
Streams? when shall I be Ene-
briated with that torrent of Plea-
sures, which springs for ever from
thy glorious Throne! O that my
days were brought to an end!
how is the time of my Pilgri-
mage prolong'd! why am I
still detained in this valley of
tears? still wandering up and
down in this wilderness of dan-
gers? Come thou, sweet Jesu,
my onely hope, and sure deli-
veter out of all my sorrows.
Come thou, and here begin to
dwell in my heart, and fit me
for the life I shall lead hereaf-
ter:

ter : Come, O my dearest Lord, and prepare my soul for thee ; and then, when thou pleasest, take it to thy self. Never can we say too much of this glorious Subject, never can we think enough of the felicities of Heaven.

IX.

Who will give me the wings of a dove, that I may fly away & be at rest ; that I may fly away from the troubles of this life, and be at rest, dear Lord, with thee ? Here we, alas ! are forc't to sigh, and bear with grief the burden of our miseries ; often we encounter chances that endanger us , and divert our progress in the way to Bliss : often we are assaulted with temptations that overcome us , and set us back in the counts of Eternity. How many times, O my Soul , have we plainly concluded that this Earth affords no real Joys ! how many times have we full agreed , that Heaven

ven alone is the place of Happiness !

X.

Yet do these false allurements again deceive us, and steal away our hearts to dote upon Folly : yet do inconstant we forget our resolves , and wretchedly neglect our felicity. O thou victorious Conquerour of Sin and Death ! do thou assist us in this dangerous warfare : O thou benign refresher of distressed Spirits , do thou relieve us in this tedious Pilgrimage. Make us still thirst and sigh after thee, the living fountain of Life-giving Streams : make us despise all other delights , and set our affections entirely on thy Joys ; since nothing, Lord, can satisfy our Souls but thee, O let our Souls seek nothing but thee ; all is unquiet here, till we come to thee, and repose at last in the Kingdom of Peace.

The

The P R A Y E R.

O Glorious God! thy infinite Perfections cause us to admire thee, and thy bounteous Promises engage us to hope in thee; thy incomparable beauty ravishes our hearts, and the joy thou hast prepared for us, transcends all our wishes: Vouchsafe, O Lord, we beseech thee, to wean us from this world, and fit us for the other. Into thy hands, O Lord, we commend our Spirits, for thou hast redeemed us, O Lord, thou God of Truth. Preserve us, O Lord, as the Apple of thine Eye; and under the shadow of thy Wings protect us. Save us, O Lord, waking, and defend us sleeping, that we may watch with Christ, and rest in Peace: keep us, O Lord, this day and night without sin; and grant that we may by the aid of thy Son Jesus Christ's intercession for us, obtain thy Grace to rise from our iniquities,

*ties, through the same Jesus
Christ our Lord. Amen.*

MEDITATION III.

On Meekness.

*Marth. 5. 5. Blessed are the meek,
for they shall inherit the earth.*

I.

Give me, O Lord, the innocence of Doves, and fill my Soul with thy mild Spirit; then shall I need none of their wings, since Heaven it self will dwell in my heart. 'Tis on the proud thou look'st afar off, but inclinest thine ear to the humble and meek; who delight in the peace of a contented mind, and limit their thoughts to their own little sphere; never intermedling with the actions of others, unless where Reason
and

and Charity engage 'em ; but their belov'd employment is to sit in silence, and think one the happiness they expect hereafter ; to meditate the Joys of Saints and Angels, and the blissful vision of the face of Jesus.

I I.

Meekness, indeed, is the Heaven of this Life ; but the Heaven of Heavens, O Lord, is above with thee. Meekness may qualifie our miseries here , and make our time pass gentler away ; but to be fully happy, we must stay till hereafter ; till thy mercy bring us to our last great end , that glorious end, for which our Souls are made, and all things else to serve them in their way ; where those which are meek and humble of heart, shall find eternal rest unto their own blest Souls.

I I I.

'Tis not to sport our time in pleasures, that thou, O Lord, hast plac'd us here. 'Tis not

to

to gain a fair Estate, that thy kindness still prolongs our days; but to do good to our selves or others, and glorifie their improving thy Creatures; to increase every day our longing desires, of beholding thee in thine own bright self. Though thy Throne of State be establisht above, and the splendors of thy glory shine onely on the blessed; yet dwell, O Lord, here in the Center of our Souls, to witness all our thoughts, and judge exactly our most secret intents. In our Devotions thou notes our carriage, and regards with what attention we recite our Prayers.

I V.

O glorious Lord, whose infinite sweetness provokes and satisfies all our appetites; may my entire affections delight in thee, above all the vain enjoyments of this world; above all praise and empty honour, above all beauty and fading pleasure,

K

sure,

sure, above all Health and deceitful Riches, above all power and subtlest knowledge, above even all thy own bounty can give, and whatever is not thy very self. O make us so happy, to have thee our God always near us, to guide our lives in the ways of thy Commandments.

V.

Thy all-seeing eye runs to and fro, and beholds our actions here in the world. If we in secret oppress the poor, or by private Alms relieve their wants: If in our hearts we murmur at the rich, or live contented with our little portion; whate're we do, he perfectly sees us; where e're we are, he is sure to be with us. Why, O thou Sovereign Lord of Heaven, why dost thou stoop thus low thy glorious eye? what canst thou find that here, deserves thy sight, among the trifles of this empty world?

what

what canst thou find, alas, that should not fear thy sight, among the follies of our vicious lives?

V I.

'Tis not thy self, O Lord, thou seekest to satisfy, but all thy design is for our advantage. Thou graciously stand'st by to see us work, that thine awful eye may quicken our diligence; thou art still at hand to relieve our wants, that so friendly a nearness may increase our confidence. Thou appearest still ready to punish our sins, that the shake of thy rod may prevent our miseries. Sure, O my God, thy favours must needs be sweet, since even thy threatenings have so much mercy. Sure we must needs be worse than blind, if to the face of Heav'n we dare be wicked.

V I I.

Henceforth, O gracious Lord, as Children freely play in the indulgent presence of their tender Father, so make us still,

with humble boldness, rejoyce before thee our merciful Creator : and as new pardon'd Subjects justly fear the angry brow of their offended Prince ; so let our oft-forgiven Souls continually tremble to provoke the wrath of thy dread Majesty. O temper thus our love with reverence, and thus allay our hope with fear : for all things lie open to thine all-seeing eye, and all things are naked to thee to whom we speak.

VIII.

O may my wearied Soul repose in thee, the home and center of Eternal rest ! may I forget my self, to think of thee, and fill my memory with the wonders of thy love, that infinite love, which when my thoughts consider, not as they ought, alas, but as I am able, the goods or ills of this world lose their name, and yield not either relish or distast. O my adored Jesus ! let me love thee
al-

always, because from Eternity thou hast loved me; O let me love thee onely gracious God, because thou alone deservest all my heart; always and onely let me love thee, O Lord, since always my hope is onely in thee.

The PRAYER.

O God, whose gracious providence has particularly ordained the Spirit of Meekness, to waft us safely through the turbulent Sea of this World, to iur Haven of Bliss! Vouchsafe, we beseech thee, that the cleer experience we every day make of our own weakness and vanity, may so dispose us for this precious vertue, that our minds be never discomposed with passion, nor our tongues break forth into violent expressions, but our temper be always preserved, let the world stir how 'twill about us, calm and regular, and as becomes those,

all whose powers are possest with
the Joys of Heav'n, and apt to
feel in every thing onely the
Sweet impulses of hope and cha-
rity through our Lord Jesus
Christ thy Son, who with thee,
and the Holy Ghost, lives and
reigns one God world without
end. Amen.

MEDITATION IV.

On the Creation.

Gen. I. I. *In the beginning God
created the heavens and the
earth.*

L Et us with reverence appear
before the Majesty of Hea-
ven, and humble our selves in
the presence of his Glory: Let
us bring forth our Psalms of
Praise, and sing with joy to our
great Creator: He made us,
not we our selves, and freely be-

bestowed upon us, all the rest of his Creatures, to engage our hearts to love his Goodness, and admire the riches of his infinite Bounty; our bodies he framed of the dust of the Earth, and gave us a Soul after his own likeness; a Soul which all created Nature cannot fill, nor any thing below his own immensity. For himself he made us, and for his glorious Kingdom; that we might dwell with him in perfect Bliss, and sing his Praises for ever.

I I.

Too glorious art thou, O Lord, in thy self, and thy direct Ray shines too bright for our eyes; yet may we venture to praise thee in thy Works, and contemplate thee, at least, reflected from thy Creatures: in them we may safely behold our mighty Maker, and freely admire the Magnificence of our God. Heaven and Earth are full of his Greatness: Heaven

and Earth were created by his Power: From him all the Host of Heaven received their Being; from him they have the honour to assist in his Presence.

III.

He kindled warmth & brightness in the Sun, and beauteously garnisht the Firmament with Stars: He spread the Air, and stor'd it with flocks of Birds: He gather'd the Waters, and replenisht them with shoals of Fishes: He establisht the Earth on a firm Foundation, and richly adorn'd it with innumerable varieties: Every Element is fill'd with his Blessings, and all the World with his liberal Mercies: He spake the Word, and they were made; He Commands, and they are still preserved: He Governs their Motions in perfect order, and distributes to each its proper Office; contriving the whole into one vast Machin, a Spacious Theatre

Theatre of his own unlimited Greatness.

I V.

O glorious Architect of Universal Nature ! who disposest all things in number, weight, and measure ! How does thy Wisdom engage us to admire thee ! how does thy Goodness oblige us to love thee ! Not for themselves alone, O gracious God, did thy Hand produce those happy Spirits ; but to receive in charge thy little flock, and safely conduct them to the folds of Bliss. Not for themselves at all, O Bounteous Lord, were the rest of this huge Creation fram'd ; but to sustain our lives in the way, and carry us on to our Eternal home.

V.

O may our Souls first praise thee for themselves, and imploy their whole powers to improve in thy Service : may we praise thee, O Lord, for all thy Gifts ; but infinitely above all, still va-

lue the Giver: may every blessing be a motive of Gratitude, and every creature a step of Approach towards thee. So shall we faithfully observe their end, and happily at last arrive at ours; using them onely to entertain us here, till our Souls be prepar'd for the life of Heaven, till they become full ripe for thee; and then fly away to thy Holy Presence.

V I.

How admirable is thy Name,
O Lord, over all the Earth!
how wise and gracious the
Councels of thy Providence!
After thou had'st thus prepar'd
the World, as a house ready
furnish'd for man to inhabit;
thy mighty Hand fram'd our
Bodies of the dust, and built
them in a shape of use and beauty:
thou didst breath into us
the Spirit of Life, and fit us
with faculties proportioned to
our end; thou gavest us a Soul
to govern our Bodies, and en-
dued

dued us with Reason to Command in our Soul. Thou revealed'st to us a Law for the improvement of our Reason, and enablest us by thy grace to observe that Law.

V I I.

Thou mad'st us lords over all thy Creatures; but little inferior to thy glorious Angels. Thou compellest whole Nature to serve us without Reward, and invitest us to love thee for our own Happiness. Thou designedst us an age of pure delights, in that sweet and fruitful Garden: Where having led a long and pleasant life, thou promisedst to transplant us to thine own Paradise. All this thou didst, O glorious God, the full possessor of Universal bliss.

V I I I.

Not for any need thou hadst of us, or the least advantage derive from our being: all this thou didst, O infinite Goodness, the liberal bestower of what-
c're

e're we possess ! not for any merit, alas, of ours, or the least motive we could offer to induce thee ; but for thine own excessive Charity, and the meer inclination of thine own rich Nature ; that empty we might receive of the fulness, and be partakers of thy over-flowing Bounty.

IX.

So sheds the generous Sun his Beams, and freely scatters them on every side ; guiding all the World with his bounteous Light, and kindly cherishing it with his fruitful Heat. And so dost thou, and infinitely more, O thou God of infinite more perfections ! So we confess thou dost to us. But we, what return have we made to thee ? have we consider'd well the end of our being, and faithfully comply'd with thy purpose to save us ? Ah wretched we ! we neglect thy Holy Rules, and govern our Actions by chance
and

and humour. We quite forget our God that made us, and fill our heads with thoughts that undo us.

X.

Pardon, O gracious Lord, our past ingratitude, and mercifully direct our time to come; teach every passage of our yet-remaining life, to express an acknowledgement for thy mercies. O make our Senses subject to our Reason, entirely obedient to thee: O make the whole Creation conspire to thy Honour; and all that depend on thee, joyn together in thy praise: This is the onely praise thou expectest from us, and the whole Honour thou requirest of thy Creatures. That by observing the Orders thou appointest here, in this lower Region of motion and change, we may all grow up to be happy hereafter, in that State of Permanency and Eternal rest.

XI.

XI.

Bless the Lord, O my Soul,
and all that is within me bless
his Holy Name. Worthy art
thou, O Lord our God, to re-
ceive glory, and honour, and
power ; because thou hast cre-
ated all things, and for thy will
they are and were created. The
boundless Ocean of being could
not contain his streams , but
over-flowed upon pure nothing,
and behold a beautiful world
appear'd. Heaven and Earth,
and all therein, from the highest
Angel, to the least grain of
dust ; altogether the most per-
fect participation of his Es-
sence : he spake the word, and
they were made ; he but com-
manded, and they were crea-
ted.

The

The PRAYER.

O Almighty God, the onely wise and good Creator of the Universe, who madst all Corporeal Nature for the use of Man, and Man for his own felicity; enlarge our Souls, we beseech thee, humbly to admire and adore thy infinite fulness of being in thy self, and thy immense liberality of it to us, and mercifully carry on the whole Creation to its end; vouchsafing so to order all thy Creatures about us, by thy grace, that they may attain their perfection in duely serving us, and we ours in eternally enjoying thee, through our Lord Jesus Christ thy Son, and our alone Saviour and Redeemer. Amen.

MEDITATION V.

On the Divine Perfections.

Matth. 5. 48. *Be ye therefore perfect, even as your Father which is in Heaven is perfect.*

Come, let us sing the praises of our God, and joyfully recite his Divine Perfections: his Being is of himself alone, and no dependance his Eternal Essence knows. His knowledge fathoms the extent of all things, and his power commands them as he pleases. His Goodness is supremely infinite, and all his glorious Attributes transcendently adoreable. Come, let us sing the praises of our God, and joyfully recite his Divine Perfections. He is the source of all felicity, eternally full of his own unchangeable bliss. Be-
fore

fore time began, he was ; and when the Sun must lose its light, his day will remain the same for ever. The Heaven of Heavens is the Palace of his Glory, and all Created Nature the subject of his Dominion. In his presence the brightest Seraphims cover their faces, and all the blessed Spirits bow down their heads to his foot-stool.

I I.

Come, let us sing aloud the Prerogatives of our God, and stretch our utmost thoughts to exalt his Greatness. But, O most glorious and dreadful Deity, how dare we wretches undertake thy praise ! how dare our sin-polluted lips pronounce thy Name ; or where shall we seek expressions fit for thee ? All we can say is nothing to thy unspeakable Excellencies ; all we can think, but a faint shadow of thy unconceivable beauties : even the voice of
An-

Angels is too low to reach thy worth; and their highest strains fall infinitely short of thee: only in this shall thy servants' joyce, and all the powers of our Souls be glad, That thy self alone art thine own full praise; be to thy self thine own glory.

III.

Live our great God, eternally incompast with the beams of thine own inaccessible light, live our Ador'd Creator, and Reign for ever on the Throne of thine own immortal Kingdom. All thy ways, O Lord, are mercy and wisdom, and all thy Councils tend to our happiness; else were our being all at once, as it shall be in the next eternal Life. Our sins would have here no power to be repented, and then, alas, how desperate were we! we who are born in the way to misery; and unless we change, can never be happy. We, who so often

ten wilfully go astray, and, unless we return, must perish for ever.

IV.

My God, since thou art never absent from us, let us be always present with thee; let us go up to thy Throne above, and there contemplate and admire thy glory. Every-where let us seek to meet thee; every-where let us delight to find thee. All our wants let us spread before thee; all our petitions let us offer to thee. Thou willingly inclinest thy gracious ear to the prayers that come from a fervent heart; thou lov'st to hear us treat of Heaven, as if we made it our business indeed to go thither.

V.

All other things we must ask with submission to thee, since we know not absolutely what's good for our selves; but thy eternal joys we may beg without restraint; and urge and press

press for thy assistance to gain them. Heaven we may wish without the check of resignation; Heaven we may pray for without fear of importunity. O wise and gracious Lord! whate're thou dost, thy love intends it all for the good of thy servants: if thou defer'st sometimes to grant our requests, 'tis only in charity to make us repeat them.

VI.

That we may feel more sensibly our own poverty, and be stronger convinc'd of our dependence on thee; that we may practice our hope, while we long expect; and increase our gratitude, when we receive at last; that we may learn this sure and happy skill of working in our Souls the virtues we desire, by often renewing those very desires, till themselves become even the graces we seek.

VII.

But O improvident we, how unwilling to pray are most of us always, and all of us sometimes ! how do our Prayers seem long and tedious, and half an hour quite tire our patience ! how are we slow to begin, and swift to make an end ! how heavy while they are saying, and glad when they are said ! yet sure no easier work, than to ask what we want ; no cheaper purchase, than to have for asking : sure no sweeter pleasure than to converse with God, nor greater profit than to gain his favour. Still we have new transgressions to confess, and shall never, alas, want infirmities to lament.

VIII.

Often, O dreadful Lord, when we speak to thee, we do not so much as hear our selves ; often we pursue impertinent objects, and our careless thoughts contradict our words. But O thou
Bles-

Blessed end of all our labours, and onely Center of all our wishes ! do thou reclaim all our wandring fancies, and guide and fix them to attend thy Service. Night and day let us call on thee, and never cease knocking at the doors of thy Palace : Let no delay discourage our hope, nor even refusal destroy our confidence.

I X.

But let this firm Foundation still sustain us, and on this let our peace be stablisht for ever. What's truly necessary thy Goodness will not deny, the rest our obedience submits to thy pleasure. If we beg grace for victory over our passions, let us constantly strive to resist their assaults. Let us wisely foresee our particular dangers, and use the proper weapon against every Sin. To obtain the gift of Charity, we must mortifie our senses, and immediately fly the least shadow of temptation.

tion. In vain we approach thy holy Table, if we come not with a due prepared heart.

X.

Thou shuttest thy Ears to our loudest Prayers, if we open not ours to the voice of the Poor. Thou deni'st to pardon our Trespases against thee, unless we already have forgiven our enemies. O the extream Benignity of our glorious God! who treats with his Creatures on equal terms; who deals no otherwise with us miserable wretches, than we our selves Commerce one with another. He promises to give us the same measure we give our Neighbours, and performs incomparably more than he promises: Prest down, and shaken together, and running over, into the Bosomes of them that love him.

XI.

Such, O my God, is the Bounty of thy Goodness, and
no

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no less the Patience of thy generous Hand. Thou holdest thy Blessings hovering o're our heads, still watching the time when we are fit to receive them; then thou immediately send'st them down upon us, to enter our hearts, and dwell with us for ever. Even that very Temper, which thus disposes us, entirely depends on the favour of thy Providence. Every condition thou requirest on our part, being nothing else but thine own free Gift. Thy mercy alone is the Fountain of all our blessings; and in what channel soever they flow to us, they spring from thee. Thou art the God of Nature and Reason; thou art the God of Grace and Religion. Give, gracious God, what thou art pleased to command, and then command what thou plearest.

The

The PRAYER.

O My Soul, what canst thou wish for more? Behold, thy gracious Lord offers thee to chuse what thou wilt, and promises to give thee what thou chusest. O infinite Goodness! 'tis thy self alone I chuse; thou art my onely happiness for ever. I see my Portion hereafter depends on my choice here; but my choice, O Lord, depends on thee: Guide me with thy holy Grace, that I withdraw my affections from all vain and perishable Creatures, and fix them entirely on the enjoyments of thee my Lord, and my God, and my eternal felicity.

II.

Send down, O thou God of our Fathers, and Lord of Mercy! Send down thy Wisdom from thy Holy Heaven, and from the Seat of thy Greatness, to be in us, and labour with us, and teach us
L what

what is acceptable to thee: That we may know our end, and wisely chuse our way; and order all our actions to our true felicity.

Our thoughts are fearful, and our prudence uncertain; we scarce conjecture the things that are on Earth, and find without pains the things that are in sight: Give us, O Lord, the Wisdom that assists at thy Throne, and reject us not from amongst thy Children.

III.

Deliver us, O Lord, from relapsing into the sins we have repented, the sins we have so often promised to amend: deliver us from all malice and enmity with our Neighbours; and from oppressing the poor, who have none to defend them: then may we confidently expect thy protection, if we serve thee, and love one another. Thou art our strength, O Lord, whom shall we fear? Thou art our Salvation, of what shall we be afraid? Nothing can hurt

us, but our own vicious desires ; nothing can endanger us, but disobedience to our God. O let us consider well our Steps, and walk sincerely, that his rod and his staff may ever comfort us, and bring us at last to his Heavenly Kingdom. Amen.

MEDITATION VI.

Of the Divine Love.

Rom. 8. 38, 39. For I am persuaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other Creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I.

L Et us now consider, O Lord, our God ; let us thankfully

L 2

ly

ly remember what thou art to us: thou art the great beginning of our nature, and glorious end of all our actions: thou art the over-flowing source from whence we spring, and the immense Ocean into which we tend. Thou art the free bestower of all we possess, and faithful promiser of all we hope: thou art the strong sustainer of our lives, and ready deliverer from all our enemies. Thou art the merciful scourger of our Sins, and bounteous rewarder of our Obedience: Thou art the Conductor of our Pilgrimage, and the eternal rest of our wearied Souls.

II.

Such words, alas, our narrowness is constrained to use, when we endeavour to speak thy Bounties. Wider a little can our thoughts extend, yet infinitely less than the least of thy Mercies. Tell us thy self, one word of thine expresses more,
than

than all the eloquence of Men and Angels : tell us thy self, O thou mild Instructor of the Ignorant ! what thou art to us. Say to our Souls , thou art our Salvation ; but say it so, that we may hear thee : gladly will we run after the sound of that Voice, and hope by following it to find out thee.

III.

When we have found thee once, O thou Joy of our hearts ! never let us lose thy sight again ; never let us turn our eyes from thee ; but steadily fix them on thy glorious Face. Suffer us not to go, till thou hast given us thy blessing ; and then may thy blessing bind us faster to thee. To know thee, O Lord, is the highest Learning ; and to see thy face, the onely Happiness. To know our selves is the truest Wisdom, and to see our own Poverty the safest Riches.

I V.

Let us now consider, O Lord our God ! let us humbly remember what we are to thee. We who, alas, are nothing in our selves, what can we be to thy immensity ? thou who art all things in thine own rich self, what canst thou receive from our poverty ? This onely we are to thee, O great Creator, the unthankful object of all thy Bounties : this onely we are to thee, O dear Redeemer ! the unworthy cause of all thy Sufferings. Guilty we committed the Crime, and thou with thine Innocency undertook'st it. We went astray from the path of Life, and thy mercy came down from Heaven to seek us : to seek us in the Wilderness where we had lost our selves, and bring us home to the Discipline of thy Love.

V.

Lord, what are we that thou should'st thus regard such poor,
and

and vile, and inconsiderable Wretches ! What can our goodwill avail thy bliss, that with so many Charms thou woo'st us to love thee ! What can our malice prejudice thy Content, that thou threatnest so violently if we love thee not ! Is there perhaps not misery enough in living deprived of thy blissful Love ? Yes, yes, dear Lord, and that thou knew'st, and that's the onely cause which mov'd thy Goodness to count our affections.

V I.

Thou knew'st we else would cast away our selves by doting on the follies of this deceitful World. Thou knew'st the danger of our wilful nature ; and therefore striv'st, by greatest fears and greatest hopes, and all the wisest arts of love and bounty, to draw us to thy self, and endow us with thy Kingdom. Unhappy we ! whose frowardness requirest so strange proceeding,

ding, to force upon us our own Salvation. Happy we, whose wants have met so kind a Hand, that needed but our emptiness to engage him to fill us. Happy yet more, that our Lord, who thus favours us now, will at even given us himself.

VII.

Lord, without thee what's all the World to us, but a flying dream of busie Vanities? It promises indeed a Paradise of bliss; but all it performs is an empty cloud. Thine are the Joys that shine fixt as the Stars, and make the onely solid Heaven. Lord, without thee, what are we to our selves, but the wretched causes of our own ruine? we, till thou giv'st being, were purely nothing; more remov'd from happiness, than the miserablest of thy Creatures. Now thou hast made us, we wholly depend on thee, and perish immediately if thou forsake us.

VIII.

Thou, without us, art the same all-glorious Essence, being full of thy own eternal Felicity; without us, thy Royal Throne stands firm for ever; and all the powers of Heaven obey thy pleasures. Pity, O gracious Lord, our imperfect nature, whose every circumstance is so contrary to thine. Thou dwellest above in the Mansions of glory, and we below in houses of clay; thou art immortal, and thy day out-lives all time: we every moment go downwards to our grave. Thou art immense, and thy presence fills the Heavens; but the greatest of us, alas, how little are we! Two yards of air contain us while we live, and a few spans of earth suffice us at our death.

IX.

When, O my God, shall these distances meet together? When will these extremities embrace each other? We know they

once were miraculously joyn'd,
 in the Sacred person of thy E-
 ternal Son, when the King of
 Heaven stoopt down to Earth,
 and grafted into his own person
 the nature of man. We hope
 they once again shall be happi-
 ly united in the blissful vision
 of thy glorious self: When the
 Children of the earth shall be
 exalted to Heaven, and made
 partakers of thy Divine nature.
 But are there no means for us
 here below? O thou infinitely
 high and glorious God! is there
 no ways to approach towards
 thee, and diminish, at least, this
 uncomfortable distance? None
 but the way of holy Love;
 which none can attain, but by
 thy free Gift.

X.

Nor must we sinners dare to
 ask thou should'st love us, being
 infinitely unworthy to be cal-
 led thy servants: Rather let us
 humbly beg the grace we may
 love thee, who art so many
 ways

ways worthy of more than our hearts. And yet, O dearest Lord, unless thou first love us and sweetly draw us by thy gentle hand, never shall we be so happy as to love thee; nor never happy unless we love thee. O bounteous God! to all thy favours add this one, of making us esteem thee above them all. Be thou to us our God and all things, and make us nothing in our own eyes. Be thou our whole everlasting delight, and let nothing else be any thing to us. Vanity of vanities all is vanity, but the love of God, and hope to enjoy him.

The

The PRAYER.

O God, who alone art all in all things to us, and to whom we are nothing but wretched objects of thy bounty; which the more it flows upon us, the more we truly feel our own pure emptiness and want of it! increase, we humbly beseech thee, this happy sense in thy servants, by the experience we every day have, how unsatisfactory this world is: and grant, that finding it ordained by thee, to breed and widen, not fill our capacities; we may make this onely use of all thy Creatures here, to raise and heighten our desires of thy infinite self in Eternity, through our Lord Jesus Christ thy Son, and our alone Saviour, who with thee and the Holy Ghost lives and reigns, one God world without end. Amen.

Of Divine Love.

By E. W. Esquire.

I.

THe Grecian Muse has all
their Gods surviv'd;
Nor Jove at us, nor Phoebus is
arriv'd.

Frail Deities, which first the
Poets made,

And then invoc'd to give their
fancies aid!

Yet if they still divert us with
their rage,

What may be hop'd for in a better
Age?

When not from Helicon's imagi-
ned Spring,

But Sacred Writ, we borrow
what we sing:

This with the Fabrick of the
world begun,

Elder than Light, and shall out-
last the Sun.

II.

II.

Before this Oracle, (like Dagon)
 all
 The false pretenders, Delphos,
 Hammon, fall;
 Long since despis'd, and silent
 they afford,
 Honour, and Triumph, to th' E-
 ternal word.

III.

As late Philosophy our Globe has
 grac'd,
 And rowling earth among the
 Planets plac'd,
 So has this Book entitl'd us to
 Heav'n,
 And rules to guide us to that
 Mansion giv'n,
 Tells the Conditions, how our
 peace was made,
 And is our pledge, for the great
 Authors aid.
 His power in Natures ample
 Book we find,
 But the less Volume do's express
 his mind.

I V.

This light unknown, bold Epicurus taught,
That his blest gods vouchsafe us
not a thought;
But unconcern'd, let all below
them slide,
As Fortune do's, our Humane Wisdom, guide.

V.

Religion thus remov'd, the sacred
yoke,
And band of all society is broke:
What use of Oaths, of Promise, or
of Test,
Where men regard no God but Interest?
What endless War would jealous
Nations teare,
If none above, did witness what
they swear?
Sad fate of unbelievers, (and yet
just,)
Among themselves to find so little
trust!
Were Scripture silent, Nature
would proclaim,
Without a God, our falshood and
our shame.

VI.

V I.

To know our thoughts, the object
 of his eyes,
 Is the first step t'wards being
 good, or wise;
 For thð, with judgment we on
 things reflect,
 Our will determines, not our in-
 tellect;
 Slaves to their passion, reason
 men imploy,
 Only to compass what they would
 enjoy;
 His fear, to guard us from our-
 selves, we need,
 And sacred Writ, our Reason do's
 exceed.

V I I.

For thð Heav'n shews the Glory
 of the Lord,
 Yet something shines more glori-
 ous in his Word.
 His Mercy this (which all his
 works excels)
 His tender kindness, and compas-
 sion tells,
 Whilst we, inform'd by that Cele-
 stial Book,

Into the bowels of our Maker
look.

VIII.

Love there reveal'd, which never
shall have end
Nor had beginning, shall our
Song commend,
Describe it self, and warm us
with that flame,
Which first from Heav'n, to make
us happy, came.

IX.

The fear of Hell, or aiming to be
blest,
Savours too much of private in-
terest;
This mov'd not Moses, nor the
zealous Paul,
Who for their friends, abandon'd
Soul and all:
A greater yet, from Heav'n, to
Hell descends,
To save, and make his Enemies
his friends:
What line of praise can fathom
such a love,
Which reacht the lowest bottom
from above?

254 Of Divine Love.

*The Royal Prophet that extended
Grace,
From Heav'n to Earth measur'd
but half that space ;
The Law was regnant and con-
fin'd his thought,
Hell was not conquer'd, when
that Poet wrote ;
Heav'n was scarce heard of, un-
til he came down,
To make the Region, where Love
triumph's known.*

X.

*That early Love, of Creatures yet
unmade,
To frame the world th' Almight-
ty did perswade.
For love it was that first created
light,
Mov'd on the waters, chas'd a-
way the night
From the rude Chaos, and be-
stow'd new grace
On things dispos'd of, to their
proper place ;
Some to rest here, and some to
shine above,
Earth, Sea, and Heaven, were
all th' effects of love, And*

Of Divine Love. 255

And love would be return'd, but
there was none
That to themselves, or others yet
were known;

XI.

The world a palace was, without
a Guest,

Till one appears that must excell
the rest.

One like the Author, whose capa-
cious mind

Might by the glorious work, the
Maker find,

Might measure Heav'n, and give
each star a name,

With art and courage the rough
Ocean tame;

Over the Globe, with swelling
sails might go,

And that 'tis round, by his Expe-
rience know.

Makes strongest beasts obedient
to his will,

And serve his use, the fertile
earth to till.

XII.

When by his word, God had ac-
complisht all,

Man

256 Of Divine Love.

Man to create, he did a Coun-
cil call;

Imploy'd his hand, to give the
dust he took

A graceful figure and majestick
look;

With his own breath, convey'd in-
to his breast

Life and a Soul, fit to command
the rest,

Worthy alone to celebrate his
Name,

For such a Gift, and tell from
whence it came;

Birds sing his Praises in a wilder
note,

But not with lasting numbers,
and with thought:

Mans great Prerogative; but a-
bove all

His Grate abounds, in his new
Favourites fall.

XIII.

If he create, it is a World he
makes;

If he be angry, the Creation
shakes;

From

From his just wrath, our guilty
Parents fled,

He curst the Earth, but bruiz'd
the Serpents head.

Amidst the storm, his beauty did
exceed,

In the rich Promise, of the Virgins
Seed.

Tho' justice death, as satisfaction
craves,

Love finds away to pluck us from
our graves.

XIV.

Not willing terror should his
Image move,

He gives a pattern of Eternal
love ;

His Son descends to treat a
Peace with those,

Which were, and must have ever
been his foes ;

Poor he became, and left his glo-
rious Seat,

To make us humble, and to make
us great.

His business here, was happiness
to give,

To

258 Of Divine Love.

To those, whose malice could not
let him live :

Legions of Angels which
might have us'd,

For us resolv'd to perish, he re-
fus'd.

While they stood ready to prevent
his loss,

Love took him up, and nayl'd
him to the Cross.

Immortal love, which in his
bowels reign'd,

That we might be by such a love
constrain'd

To make return of love, upon this
Pole,

Our duty does, and our Religion
Role.

To love, is to believe, to hope, to
know,

'Tis an Essay, a taste of Heaven
below.

XV.

He to proud Potentates would
not be known ;

Of those that lov'd him, he was
hid from none ;

Till

Still love appear, we live in anxious doubt ;

But smoke will vanish, when that flame breaks out.

This is the fire, that would consume our dross,

Refine and make us richer by the loss.

XVI.

Could we forbear disputes, and practice love,

We should agree as Angels do above.

Where love presides, not vice alone do's find

No entrance there, but virtues stay behind :

Both Faith and Hope, and all the meaner train

Of moral virtues at the door remain,

Love onely enters, as a Native there :

For born in Heav'n, it do's but sojourn here.

XVII.

He that alone, would wise and mighty be,

Com-

260 Of Divine Love.

Commands that others love as
 well as he,
 Love as he lov'd, how can we
 soar so high ?
 He can add wings, when he
 commands to fly;
 Nor should we be with this Com-
 mand dismay'd,
 He that Example gives will give
 his aid;
 For he took flesh, that where his
 precepts fail,
 His practice as a pattern may
 prevail;
 His love at once, and dread in-
 struct's our thought,
 As man he suffer'd, and as God
 he taught;
 Will for the deed he takes, we
 may with ease
 Obedient be, for if we love, we
 please.

XVIII.

Weak tho' we are, to love is no
 hard task,
 And love, for love, is all that
 Heav'n do's ask.

Love,

Love, that would all men just,
and temperate make;
Kind to themselves, and others
for his sake.

'Tis with our minds, as with a
fertile ground,

Wanting this love, they must
with weeds abound:

Unruly passions, whose effects are
worse

Than thorns & thistles springing
from the Curse.

XIX.

To Glory Man or Misery is
born;

Of his proud foe, the Envy or the
Scorn,

Wretched he is, or happy in ex-
tream;

Base in himself, but great in
Heav'n's esteem.

With love, of all created things
the best;

Without it, more pernicious than
the rest.

XX.

For greedy Wolves unguarded
Sheep devour

M

B

262 Of Divine Love.

*But while their hunger lasts, and
then give o're.*

*Man's boundless avarice, his
want exceeds,*

*And on his Neighbours round a-
bout him feeds;*

*His Pride and vain Ambition
are so vast,*

*That deluge like, they lay whole
Nations wast.*

*Debauches and excess (tho' with-
less noise)*

*As great a portion of Mankind
destroys.*

*The Beasts and Monsters Hercu-
les oppress,*

*Might in that age, some Provin-
ces infest.*

*These more destructive Monsters
are thebane*

*Of every age, and in all Nations
reign:*

*But soon would vanish, if the
World were blest*

*With Sacred love, by which
they are repress.*

XXI.

Impendent death, and guilt that
 threatens Hell,
 Are dreadful guests, which here
 with mortals dwell,
 And a vext Conscience mingling
 with their joy
 Thoughts of despair, do's their
 whole life annoy :
 But love appearing, all those ter-
 rours fly,
 We live contented, and conten-
 ted die ;
 They in whose breast, this sacred
 love has place,
 Death as a passage to their joy
 imbrace.

XXII.

Clouds and thick vapours which
 obscure the day,
 The Sun's victorious beams may
 chase away ;
 Those which our life corrupt, and
 darken, love
 The nobler Star, must from the
 Soul remove ;
 Spots are observ'd in that which
 bounds the year,

264 Of Divine Love.

*This brighter Sun moves in a
boundless sphere,
Of Heav'n the joy, the glory and
the light,
Shines among Angels, and ad-
mits no night.*

XXIII.

*This Iron Age, so fraudulent and
bold,
Touch'd with that love, would
be an age of gold;
Not as they fain'd, that Oaks
should honey drop,
Or Land neglected bear an un-
sown Crop;
Love would make all things easie,
safe, and cheap;
None for himself, would either
Sow or Reap.
Our ready help, and mutual love
would yield,
A nobler harvest, than the richest
field;
Famine and dearth, confin'd to
certain parts,
Extended are, by barrenness of
hearts;*

Some

Some pine for want, while others
 surfeit now;
 But then we should the use of
 plenty know;
 Love would betwixt the rich
 and needy stand,
 And spread Heav'n's bounty with
 an equal hand;
 At once the givers and receivers
 blest,
 Encrease their joy, and make
 their sufferings less.

XXIV.

Who for himself no Miracle
 would make,
 Dispenc'd with Nature, for the
 peoples sake.
 He that long fasting would no
 wonder show,
 Made Loaves and Fishes, as they
 eat them, grow.
 Of all his power, which boundless
 was above,
 Here he us'd none, but to express
 his love;
 And such a love, would make our
 joy exceed,

266 Of Divine Love.

Not when our own, but other
mouths we feed:

XXV.

Laws would be useleß, which
rude Nature awes;

Love changing Nature, would
prevent the Laws.

Tygers and Lions into dens we
thrust,

But milder Creatures with their
freedom trust:

Devils are chain'd, and tremble,
but the Spouse,

No force but Love, nor bond but
Bounty knows.

Men, whom we now so fierce and
dangerous see,

Would Guardian Angels to each
other be.

Such wonders can this mighty
Love perform,

Vultures to doves, wolves into
lambs transform.

XXVI.

Love, what Isaiah prophecy'd,
can do,

Exalt the valleys, lay the monn-
tains low;

Hum-

Humble the lofty, the dejected
raise,

Smooth and make streight, our
rough and crooked ways.

Love, strong as death, and like
it levels all,

With that possesse, the great in
title fall;

Themselves esteem, but equal to
the least,

Whom Heav'n with that high
character has blest.

This love, the Center of our union,
can

Alone bestow compleat repose on
Man;

Tame his wild appetite, make
inward peace,

And forreign strife among the
Nations cease;

XXVII.

No Martial Trumpet should di-
sturb our rest,

Nor Princes arm, tho' to subdue
the East;

Where for the Tomb, so many
Heroes taught

268 Of Divine Love.

Ey those that guided their Devotion, fought.

Thrice happy we! could we like ardour have,

To gain his love, as they to win his Grave.

Love as he lov'd, a love so unconfin'd,

With arms extended, to embrace mankind.

Self-love wou'd cease, or be dilated, when

WVe should behold, as many selfs as Men,

All of one Family, in Blood all ty'd,

His precious Blood, that for our ransom dy'd.

XXVIII.

Tho the Creation, so Divinely taught,

Such a lively Image in our thought,

And the first spark of new created light;

From Chaos struck, affects our present sight:

Yet the first Christians did esteem
 more blest
 The day of rising, than the day of
 rest ;
 That every week might new oc-
 casion give,
 To make his triumph in their me-
 mory live.
 Then let our Muse compose a sa-
 cred Charm,
 To keep his Blood among us ever
 warm,
 And singing, as the blessed do a-
 bove,
 With our last breath dilate this
 flame of Love.

XXIX.

But on so vast a subject, who can
 find,
 Words that may reach th' Idea's
 of his mind ?
 Our Language fails, or if it could
 supply,
 What mortal thought can raise
 it self so high ?
 Despairing here we might aban-
 don art,

M 5

And

270 Of Divine Love.

And onely hope to have it in our
heart ;
But though we find this sacred
task too hard,
Yet the design, th' endeavour
brings reward ;
The Contemplation do's suspend
our woe,
And makes a truce with all the
ills we know. .

XXX.

As Saul's afflicted spirit from the
sound
Of David's harp a present solace
found ;
So on this theme while we our
muse engage,
No wounds are felt of fortune or
of age :
On Divine Love to meditate is
peace,
And makes all care of manner
things to cease.

XXXI.

Amaz'd at once and comforted to
find
A boundless power so infinitely
kind ;

The

The Soul contending to that
light to fly
From her dark Cell, we practice
how to dye ;
Implying thus the Poets winged
art,
To teach this Love, and grave it
in our heart.

XXXII.

Joy so compleat, so solid and se-
vere,
Would leave no room for meaner
pleasures there :
Pale they wou'd look, as Stars
that must be gone,
When from the East the rising
Sun comes on

MEDITATION VII.

On Gods Benefits.

*Psal. 103. 2. Bless the Lord, O my
soul, and forget not all his
Benefits.*

L

From thee, O Lord, we derive our being; and from the same goodness our continuance to be; if thou withdrawst thy hand but a moment, we instantly return to our first nothing. From all our Enemies his providence defends us, and covers our heads in the day of danger: he sends in his grace to relieve our weakness, and disappoints the temptations that threaten to undo us. Here his Almighty power sustains our life, and mercifully allows us pace to repent; that by well

CH-

employing the time he lends us, we may wisely provide for our own Eternity. He still repeats his blessings to us, and shall we neglect our duty to him? He freely bestows on us all our day, and shall we not spend half an hour in his service? O my Soul, be not so slothful, but still adore that God that preserves thee.

II.

Be thou eternally ador'd, O God of our Salvation, and may thy praises be sung by thy servants for ever. When our first Parents had disobeyed thy precepts, to the ruine of themselves, and their whole posterity, thy mercy immediately provided a remedy, and graciously promised a powerful Redeemer; a Redeemer that should conquer sin and death, and crush in pieces the Serpents head. A Redeemer that should fully repair the breaches of mankind, and render our condition

dition better than before ; enlightning our eyes with a clearer view of those excellent truths that belong to our peace ; and supporting our nature with a stronger grace, to bear us safely on through all encounters, till we arrive at the land of rest, and be received for ever into that glorious Kingdom.

I I I.

O blessed Jesu, our strength, our guide, who knowst and pitiest our weak capacities, who in thy tender care hast contrived such means, that nothing can undo us but our own perverseness. How easie hast thou made the way to Heaven ! how light is the burthen thou layest on thy servants ! 'tis but to love thee, our greatest benefactor ; and we perfectly fulfil every branch of thy Law. 'Tis but desiring to see thee, our supreme Beatitude, and we are sure to possess an Eternity of joy.

IV.

Blessed, O my God, be the wisdom of thy Providence, that alone knows the way to draw good out of evil; that not onely restores us to our first degree, but makes even our fall rebound us to a greater height. Lord, as thy goodness turns all things to the advantage of thy Elect; O may the Elect praise thy goodness in all things. Admirable wert thou, O Lord, in thy merciful promise, but infinitely more in thy wonderful performance. Thou didst not depute an Angel to supply thy place, nor entrust so tender a work to the manage of a Seraphin; but thy self didst bow the Heavens and come down, and with thy own blest hands work our redemption.

V.

Thy self didst take upon thee our frail nature, and vouchsafe to be born of an humble Virgin; condescending to the weakness of
of

of a Child, a Child whose Parents were poor and unesteemed in the world; not declining the mean entertainment of a Stable: O how unfit for the birth of the King of Heaven! but contenting thy self with the Cradle of a Manger, and the uneasie lodging on a bed of straw, refusing the soft accommodation of the rich, to undergo the inconveniencies of a poor stranger, onely the faithful *Joseph* stood waiting on thee, and provided, as he was able, for his helpless Family; onely thy pious Mother dearly embrac'd thee, and wrapt thy tender limbs in little cloaths.

VI.

Wonder, O Heavens, and be amaz'd, O Earth, and every Creature humbly bow your heads; bow and adore this incomprehensible Mystery; *The word was made flesh, and dwelt among us.* But most of all, we who are most concerned, the ba-

banisht Children of unfortunate
Adam ; let us bow down our
faces to the dust, and prostrate,
adore, so unspeakable a mercy.
Behold, thus low my Saviour
stoopt for me, to check the
pride of my corrupted nature.
Behold, thus low he stoopt, to
take me from the ground, and
raise me to the felicities of his
own Kingdom.

V I I.

Lift up thy voice with joy,
O my Soul, and sing *Hosanna* to
the new-born *Jesus* ; call all
his blessed Angels to Celebrate
his Birth, and repeat afresh
that heavenly Anthem, Glory
be to God on high, on Earth
peace, good-will towards men ;
rejoyce all you faithful Nations
of the Earth, when you hear
the sweet Name of our dear Re-
deemer : Rejoyce, and with your
bended knees and hearts adore
the blessed *Jesus* ; He is the
Son of the everlasting God, e-
qually participating the Glories
of

of his Father: He is that great
Messias whom the Prophets
foretold, and all the ancient
Saints so long expected.

VIII.

At length, in the fulness of
time, he came to visit in Person
our miserable world: He came
with hands full of Miracles, and
every Miracle full of Mercy. He
made the crooked become
straight, and the lame to walk
and leap for joy. He open'd
the ears of the Deaf to hear, and
gave sight to them that were
born Blind: he loosen'd the
tongues of the Dumb to speak:
O may he govern ours to sing
his praise! He cleansed the Le-
prous by the word of his mouth,
and heal'd their Diseases who
but toucht his Garment.

IX.

To the Poor, he reveal'd the
treasures of his Gospel, and
taught the Simple Mysteries of
his Kingdom. He cast out De-
vils by the command of his
Will,

Will, and forc't them to confess
and adore his Person He rais-
ed the Dead from the grave to
life, the dead that was four days
buried and corrupted: Nay,
even himself being slain for us
on the Cross, and his Tomb
made fast and secured with a
Guard; He rais'd again by his
own Victorious power, and
carried up our Nature in the
highest Heavens. All these stu-
pendious Signs, O glorious Je-
su! were done by the hand of
thy Almighty mercy, to witness
thy truth with the Seal of Hea-
ven, and endear thy precepts
with obliging Miracles; that
thus engag'd we might believe
in thee, and obeying thy Law
be eternally saved.

X.

O let not all this love, dear
Lord, be lost, by so many tokens
so kindly exprest. One Mi-
racle more we humbly beg, but
one as strangely hard as any of
the rest: Soften our stony
hearts

300. *On Gods Benefits.*

hearts into a tender sense of thy greatness, and their own true duty. Raise our dead Spirits from this heavy earth, to dwell with thee in the Land of the Living: That, as we here admire thy bounteous Power, and daily sing the wonders of thy Grace, we may hereafter adore thy blessed Self, and sing eternally the wonders of thy Glory.

The P R A Y E R.

WELL may we give thee, O Lord, some part of what we have, since we receiv'd of thee even all we have. Well may we give with gladness to thee, since thy bounty rewards us with so great advantage. O make us still mistrust our selves, and with an humble confidence rely on thee. Without thy Blessing our Labours are in vain; and against thy Decrees no policy can succeed: But if we humbly submit to thee,
thou

thou wilt direct us; if we keep thy Commandments, thou wilt defend us.

I I.

Teach us, O gracious Lord, to begin our works with fear, and go on with obedience, and finish them with love: and after all, sit humbly down in hope, and with a chearful confidence look up to thee, whose promises are faithful, and rewards infinite. All this we may do for men, and yet they fail us; we may fear and obey, and they forget our service; we may love and hope, and they neglect our affections: Only thou, O Lord our God, whom no way can benefit, dost every way oblige us.

I I I.

What can an infinite power, wisdom and goodness do, but that which is best? Lord, I submit and adore thy Providence, which scatters these temporal things with a seeming negligence, as trifles of so little importance, that

that they signifie neither love nor hatred. Nothing but Heav'n is indeed considerable ; nothing but Eternity deserves our esteem. Fix thou our steps, O Lord, that we stagger not at the uneven motions of the world, and steadily go on to our glorious Home; not censuring our journey by the weather we meet, nor turning out of the way for any accident that befalls. This we beg for Jesus Christ his sake, our Lord and Saviour. Amen.

MEDITATION VIII,

On the Mercies of God.

Dan. 9. 9. *To the Lord our God
belong mercies and forgiveness,
though we have rebelled a-
gainst him.*

I.

WIpe away the tears
from thine eyes, O my
Soul! and clear thy heart from
all clouds of despair. He that's
thus in Power to punish, is full
as infinite in Goodness to save.
How often have we broken his
Divine Commands! yet still his
Earth sustains and serves us.
How often have we abus'd our
fulness of Bread! yet still his
Clouds shower plenty upon us.
Himself with his own Almighty
Word, confin'd the Waters,
and sharply reproacht their of-
ficious-

ficiousness to destroy: Hitherto shall you come, and no further; and here will I stay your proud waves.

I I.

Only the Ambitious Angels find no forgiveness, because their obstinacy refuses to seek it: else, could those rebel-Spirits disclaim their Crimes, and turn again to obey their Maker. His Clemency would soon revoke their Sentence, and restore them to shine in their first bright Seats. But Oh! the excess of Mercy vouchsafed to *Adam*, and to us dust and ashes, his Posterity! For whom the Sovereign King of Heaven humbled himself to descend upon Earth.

I I I.

Leading a poor laborious life, and suffering a painful ignominious death: Onely to teach how to live, and how to die; and what in both to aim at. Thy mercies, Lord, are above

bove all thy works, and this above all thy mercies. Who is like thee, O Lord; among the gods! who is like thee, aimable in Mercies! Dreadful art thou, O Lord, in the terrour of thy Judgments; but infinitely more amiable in the sweetness of thy Mercies.

IV.

Still let us sing the Mercies of our God, and hold and shake a little longer this sweet key. When we alas! lay buried in the abyss of nothing, his own free goodness first call'd us into being. He fashion'd our limbs in our mothers womb, and fill'd our nurses breast with milk. He enlarg'd our little steps when we began to go, and carefully preserv'd our helpless infancy: Commanding even his Angels to bear us in their hands, lest we dash our feet against a stone.

V.

How many dangers have we
N hap.

happily escaped, and not one of them but was govern'd by his Providence! How many blessings do we daily receive, and not one of them but proceeds from his Bounty! He provided Tutors to instruct our youth, and plant in our tender minds the seeds of Virtue; he appointed Pastors to feed our Souls, and safely guide them in the way of bliss. He sealed his love with blessed Sacraments, to breed and nourish in us the life of Charity.

V I.

All this thou hast done, O merciful Lord! the wise disposer of Heaven and Earth: All this thou hast done, and still goest on by infinite ways to gain us to thy love. Thou commandest us to ask, and promises to grant; thou inviteest us to seek, and assurest us to find. Thou vouchsafest even thy self to stand at the door and knock; and if we open, thou enterest and fillest

OUR

our hearts with joy. If we forget thee, thou renew'st afresh our memories ; if we fly from thee, thou still find'st some means to recall us. If we defer our amendments, thou patiently stays for us ; and when we return, thou open'st thy arms to embrace us.

VII.

Surely, O my God ! from all eternity thou hast cast thy gracious Eye upon us : surely thy merciful hand has sign'd our lot, and mark'd us out for thy everlasting favours. We know thy ways are in the deep abyfs, and none can sound the bottom of thy Councils. Yet may we safely look on the flowing Streams, and gather this Comfort from their gentle course.

VIII.

When we were not, thou freely lov'dst us ; thou wilt not forsake us, now we strive to love thee. When we had lost our way, thou sought'st after

us; thou wilt not refuse us,
now we seek after thee. Lord,
all we have is deriv'd from thee;
and all we expect can come
from none but thy self. Accom-
plish thine own blest purpose
in us, and finish these happy be-
ginnings towards us; for our
hopes are great: thou hast cho-
sen us to thy glory, since al-
ready thou so kindly hast dis-
pos'd us by thy Grace.

The

The PRAYER.

Lord, with what admirable wisdom dost thou govern the World! thou mak'st the poor, and appoints them their task of innocent work; thou mak'st the rich, and giv'st them leisure for their better improvements; and both poor and rich, to need and help one another: O give us hearts to comply with this thy blessed design; that every one may strive for the good of all. One God created us, one Saviour redeemed us, one holy Spirit sanctified us, that we all may live in love and unity, and mutual assistance one towards another, through Jesus Christ our Lord. Amen.

MEDITATION IX.

On the Cares of this Life.

Pfal. 127. 3. *It is but lost labour, that ye hasten to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.*

I.

IT is not so much our sloth undoes us, as imprudent choice in applying our diligence: Many, alas, take pains enough; many perplex themselves too much. See how the busie toylers of the World are chain'd perpetually like slaves to their work.

II.

How early they rise, & go late to sleep, and eat the bread of Care and Sorrow! See how the
hardy

On the Cares of this Life. 31

hardy Souldiers follow their Prince through a thousand difficulties to meet with dangers! See how the ventrous Mariners expose their lives over stormy Seas into barbarous Nations!

III.

And why all this, poor ill-advised wretches! but to fetch, perhaps, a little Fish or Spice? to gain a few pence, or some petty Honour; which others often share in more than your selves.

IV.

O bounteous Lord, how easie are thy Commands! how cheap hast thou made the purchase of Heaven! half this pains would fit us for thy Kingdom; half these sufferings bring us to thy Glory, were they devoutly undertaken for thee, and the higher enjoyments of thy glorious Promises.

V.

Thou bidst us not freeze under the Polar star, nor burn in the heats of the Torrid Zone: But propos'st a sweet and gentle rule, and such as our nature it self would chuse, did not our passions strangely mislead us, and the world about us distract our reason.

V I.

Thou bidst us but wisely love our selves; and attend above all things our own true Happiness. Thou bidst us value even this world as much as it deserves; since 'tis the School that breeds us up to the other: onely we are forbidden to be wilful fools; and prefer a short vanity before eternal felicity.

V I I.

O the mild government of the King of Heaven! this we can do, whatever else we are doing: This we can do, even while we sit still; and onely move our thoughts towards thee.

thee. Nay, then we best perform this best of works; when all our powers are quiet in thee. Yet let not this thy facile sweetness, dearest Lord! be abused by us to a wanton neglect: but make us love thee so much the more, as thou more discoverest the excess of thy love. Too often are we troubled about many things, when the truly necessary is but one.

VIII.

We have here no permanent City, but are bound in quest of *Jerusalem* above, the eternal mansion of bliss. Jesus came down to give us a glimpse of it; and made his own life the Card to direct us to it.

The PRAYER.

O God, whose delights are to be with the children of men, when thy grace can prevail with us to quit all other company, and retire to thee alone! grant, we humbly beseech thee, that thy providence, withdrawing every night all the world from their senses, may efficaciously move us to clear our heads and hearts of all its distractions; and thy Holy Spirit, finding our minds happily vacant, may fill them with acts of love and reverence and adoration of thee, as our onely God and all things, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

A PRAYER,

Compos'd by an eminent Divine of the Church of *England*, for the Use of a person of Quality, dubious in her Opinion.

O Lord God of Truth ! I humbly beseech thee to enlighten my mind by thy Holy Spirit, that I may discern the true way to eternal Salvation, to free me from all prejudice and passion, from every corrupt affection and interest that may either blind or seduce me in my search after it ; make me impartial in my inquiry after truth, and ready whenever it is discovered to me, to receive it

It in the love of it, and to continue steadfast in the profession of it to the end of my days,

II.

I perfectly resign my self, O Lord, to thy conduct and direction, in Confidence that thy Mercy and Goodness is such, that thou wilt not suffer those who rely upon thy guidance, and sincerely desire to know the Truth, finally to miscarry: And if in any thing that concerns the true worship and Service of thee my God, and the everlasting happiness, I am in any error and mistake, I earnestly beg of thee not to take notice, but convince me of it, to reveal thy truth to me, and to lead me in the way wherein thou wouldst have me to go.

III.

But if by thy grace and mercy I am already brought into the way of truth, I beseech thee to confirm and establish me in it more and more, to settle my doubting and wavering mind, and

to give me joy and peace in believing; and always to preserve in me a great Compassion, and a sincere Charity towards those that are in error and ignorance of thy Truth; and because my blessed Saviour hath promised, that they that do his Will shall know his Doctrine, grant, O Lord, that I may never knowingly offend thee in any thing, or neglect to do what I know to be thy Will and my Duty.

I V.

Grant, O heavenly Father, these my most humble and hearty Requests, for his sake who is the Way, the Truth, and the Life, my blessed Saviour and Redeemer Jesus Christ. Amen.

A private P R A Y E R.

O Lord, who inhabitest Eternity, thou art exalted above all principalities and powers, Saints and Seraphims are ravished with thy Glory, Angels and Archangels adore thy Greatness, Holiness and Honour wait upon thy Throne; the Scepter of thy Kingdom is an everlasting Scepter, thou lovest Righteousness, and hatest Iniquity; and therefore they that come before thee, must worship thee in spirit and in truth, if they would be either heard or received of thee: I confess I am not worthy to appear in thy presence, that can present unto thee no other Offering than a sinful and deformed Soul, which deserves no longer to be accounted thine, having lost that
puri-

purity and likeness which made it so.

II.

I am not worthy to receive any more tenders of mercy, that have so often despis'd it, nor to see what is the riches of thy Love, that have so unworthily preferred the trifles of this life, before the treasures of thy Grace. Thou madst it the end of my Creation, that I should glorifie thee; but I of all thy Creatures have least performed it. That time which I should have employed in adorning and devoting my life to thy worship (which is my most rational and religious Service) have I sacrificed to sin and the pleasures of the world

III.

Thou art so infinitely good, that thou desirest but unfeigned sorrow for sin to excuse it; and yet so miserable and deeply guilty am I, that I cannot bring so much as an humble and a contrite spirit to plead for my self. Thou
didst

didst so love the world, that thou sentest thy Son to die for it : But I have so loved the World, that I have despis'd Heaven and my Saviour, rejected the Holy One whom thou hast sent, and by my unworthy life have dishonoured that happy name whereby I am called thine, and entitled to thy Kingdom.

IV.

But though my sins cry aloud for punishment, yet the voice of thine own Mercy, and my Saviours Blood, begs more powerfully for pardon. O let his sufferings be my reconciliation; his punishment for sin, my freedom from it; let the bitterness of thy wrath on him, be turned into the sweetness of thy love to me; that his Cross may be my Triumph, and the merits of his Passion the purchase of my Peace; and grant that having obtained mercy, I may walk accordingly, that being bought for Heaven, I may no more sell my self to sin, nor prefer

A private Prayer. 321

a few moments of Pleasure, before
an eternity of Joy.

V.

Make me to consider those divinities that bind me to serve thee, the infinite and abundant testimonies of thy love which invites my gratitude, and that happiness which is the reward of them that seek thee. O let not the motions of sin be more powerful in me than the obligations of thy grace, nor the pleasures of this life of more value to me than the Joys that are to come: but make me to walk chearfully in that way which thou hast set before me, that my temptations may but strengthen me more, that neither the Crosses, nor yet the Pleasures of this life may be able to deject or drown my Piety; but in what condition soever I am in, I may be still found crown'd and triumphing in Faith.

VI.

O thou infinite goodness, teach me to adore thee with my whole heart

heart, and to conform my life unto thy Law with a perfect constancy. Make me to consider that exceeding weight of Glory, which thou hast promised to those that strive to conquer the world for thy sake. O let those Joys which are so much above my thoughts, be ever in them; let my inability to comprehend the happiness of thy Kingdom, heighten the piety of my ambition after it more, that the greater thy goodness is, the greater may my desire after it be; the greater thy love, the greater my obedience; and the lesser my defects, the greater my humility.

VII.

Make me to see the little use, but the great vanity of this world, that so the pleasures of it may not steal away my heart from the contemplation of a better; but that my life may be a perfect and perpetual Sacrifice of obedience, ever pleasing in thy eyes. O let thy Service be ever most delight-

lightful to me, that I may labour to improve my self before thee, by my inward and only desires after thee; that whatever defects attend my actions, this may be inseparable in me, even to fear thy name; that so leading a holy life here, I may lead a happy and heavenly life hereafter; and being filled with righteousness, I may be filled with glory, and possess Joys unspeakable for evermore.

A humiliatoy P R A Y E R

I.

O Lord, I prostrate my self here before thee, in all humility, desiring thy Divine assistance in the subduing of those Enemies which daily assault me. The flesh evermore rebelleth against the spirit in me, O my God; and the infirmities of my nature are too strong for me of my

324 A humiliatory Prayer.

my self to conquer. Behold how my frailties fight against my soul, and have wounded me before thee.

I I.

O shall my sins be stronger than thy grace, and the errors of my life more powerful than thy Law? the pious incense of a contrite spirit is a sacrifice thou dost not usually despise; and O that I could exalt myself in show, and drop away my soul in tears; that my iniquities could fly away in sighs, and the guilt of my life be wip'd off in Religious streams.

I I I.

Pity my Irregularities, O Lord, and forgive my Crimes: how long shall I groan under the bondage of sin, and weary thee too with the burden of my Corruptions. Thou delightest to pardon sin, and shall mine remain? thou desirest not the death of thy Creatures, and I shall be forsaken? I cannot live without thee, nor enjoy the comfort of my very being

A humiliatory Prayer. 325

being till thou revive me : 'tis better I had not been, than that I should lose thee; and 'tis better I should be no more for ever, than not regain and find thee.

IV.

Return, O thou Comfort of my soul, and fill me with thy love : Purge the stains, and wash away the blemishes of my life. By thine own blood, renew and quicken my Spirit with the Joys of thine : sanctifie my Will with a pleasing obedience unto thine ; let the merits of my Saviours Righteousness beautifie my soul, cloathing me with Innocence and Purity of Heart here, and everlasting Immortality in thy Kingdom hereafter.

A Thanksgiving.

O Most great and glorious Lord God, what shall I render unto thee for all thy
mer-

mercies? there hath not a moment of my life past by, without being made happy to me by some token of thy love. Thou didst purifie my birth by Baptism; I was no sooner come into the world, but thou didst seal me for Heaven, taking away the guilt, which no Innocency but that of Jesus could conceal or pardon, and abolishing those Characters of Sin and Death, which were so inseparably imprinted on my nature, that no Law, but that of thy Spirit, could wipe away.

I I.

And having brought me into the bosom of thine own Spouse, and plac'd me among thy Children, hast led me with continual mercies and means of Grace, that I might see there hath been no defect in thy goodness but my acknowledgments; nor in thy promises, but my performances. And indeed, my God, I cannot look upon these Obligations

gations, without horror for my Ingratitude, nor remember these precious testimonies of thy love, without a religious confusion of Soul for my great neglect and forgetfulness of thee.

III.

Nor can I plead an excuse in the weakness of nature onely; for those sins I have been too willing a committer of. And yet, my God, behold how thou hast loved me, sending thy Son to reconcile me to thy self, that I might find access unto thy Throne, and inherit the Joys of thy Kingdom. Behold how thou hast loved me, in relieving me from that wrath my sins have long ago deserved; and as if thou didst not, or wouldst not take notice, hast made me an object of thy Care, and an example of thy love, abounding in perpetual dispensations of mercy to my Soul.

A HYMN.

Blessed, O Lord, be thy wise grace,
 that governs all our day;
 And to the night assigns its place
 to rest us in our way.

I I. (pair,

If works the labouring hands im-
 or thoughts the studious mind,
 Both are consider'd by thy care,
 both fit refreshment find.

I II.

Fit to relieve their present state,
 fit to prepare the next,
 While we are taught to meditate
 this plain and useful Text.

I V.

As every night lays down our head,
 and morning ope's our eyes,
 So shall the dust be once our bed;
 and so we hope to rise.

V.

To rise & see that beauteous light
 spring from those eyes of thine,
 Not to be chekt by any night,
 but clear for ever shine:

The end of the Third Part.

A
New-years-Gift,
Composed of
PRAYERS
AND
MEDITATIONS,
WITH
Devotions
FOR
Several Occasions.

The Fourth Part.

LONDON:

Printed for *Simon Neale*, at the
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A

New-years-Gift.

The Fourth Part.

MEDITATION I.

The cleansing of the Heart.

*Psal. 51. 10. Create in me a
clean Heart, O God, and re-
new a right Spirit within me.*

I,
Come let us now again
 prepare our Hearts, and
 humbly offer up this
 our Sacrifice: let us clear our
 heads of all other thoughts,
 that fill us at best with nothing
 but emptiness; let us remem-
 ber

ber our God is a pure Spirit, and delights to dwell in a clean Tabernacle: he will not enter a Soul that's subject to sin, nor stay where he finds his Grace neglected. If he vouchsafes us the blessing of a Visit; O how heavenly sweet and ravishing is his Presence! let us open wide our bosomes to receive him, and summon all our powers to come and entertain him.

II.

Come my Understanding, and bring all thou know'st, all that enlightens thee in the way to Felicity. Come, my Will, and call in all thy Loves, and contract them all into one, and settle it here for ever. Come, my Memory, with all thy swarm of Notions, and forget them all but what concerns thy Eternity. Come, my whole Soul, with these thy faculties about thee, and prostrate and adore the Eternal God, behold, he is now
with

Of cleansing the Heart. 33

with us , and sits in our Hearts as on his Throne , to receive our Petitions , and give us his Blessings : he never will forsake us if we chase him not away ; but guide and comfort us with his Holy Inspirations.

III.

Come then, and with devoutest reverence attend and hear what the Lord our God will say. He leads us thus into retirement and silence, and there familiarly speaks to our hearts. Tell me, O you design'd for everlasting happiness! tell me now freely, for none shall interrupt us, what do you chiefly delight to think on, and what do you aim at in all those thoughts? Consider well the Question I propose; and when you have examined your selves, give me your answer.

IV.

O thou our merciful, though
offended God! behold thus

O 3

low

332 *Of cleansing the Heart.*

low we bow our guilty heads, blushing for shame to see our folly; and so much the more, because we see our duty. Happy were we, could we still be thinking on thee, and raise all those thoughts into desires to be with thee. Happy were we could we always feel those fervors, of which sometimes thou inspirest a little spark. Oh were that spark kindled into a fire, and that fire blown up into a continual flame! But we, alas, are hot and cold by fits, and, which is worse, our cold fit is the longer.

V.

Some few half hours we spend in Prayer, and many whole days in Idleness and Vanity: Sometimes we bestow a little on the poor, and often throw a great deal on our passions: sometimes we deny and mortifie our selves; but far more often obey our sensual appetites: sometimes we are drawn

drawn by thy Grace to do one good work, but seduc'd by our Nature to a thousand Iniquities. Thus we confess to thee, O Lord our God, who perfectly see'st every corner of our hearts; thus we confess to thee, not that thou may'st know us, but that we may know our selves, and thou may'st cure us.

V I.

Cure us, O thou great Physician of our Souls! cure us of all our sinful distempers; cure us of this aguish intermitting Piety; and fix it into an even and constant Holiness. O make us use Religion as our regular Diet, and not onely as a single Medicine in a pressing necessity. Make us enter into a course of hearty repentance, and practice Vertue as our daily exercise, so shall our Souls be endu'd with a perfect Health, and disposed for a long, even everlasting Life.

VII.

Now we have begun, permit us, mighty Lord ! to speak once more who are but dust and ashes ; let us go on and confess to thee ; and open before thee all our miseries. Such an occasion often endangers us, such a temptation too often overcomes us. Our own Infirmities are too strong for us , and our ill Customs prevail against us. Every day we resolve to amend, and every day we break our resolutions. Have mercy on us, O God of infinite Compassion ! have mercy on us, O thou Comforter of afflicted Minds ! have mercy on us, and pardon what is past ; have mercy on us, and prevent what is to come.

VIII.

Whene're thou seest us unhappily engag'd , and blindly running on in the ways of death , O send thy heavenly Grace to check our desperate speed, and make us stay and
look

look before us. Shew us the horrid downfall into that bottomless Pit, where impenitent sinners are swallowed up for ever. Strike our regardless Souls with fear and trembling, at the dreadful sight of so sad a Ruine: then turn our eyes, and kindly set before them the beautiful prospect of a pious Life: make us look long and steddily upon it, make us look through and see beyond it; make us delight in the hope it enjoys; but incomparably more in the joy it hopes: a joy which none but thy self can give; none but thy self can make capable to receive.

I X.

Give us, O gracious Lord, thou free beginner, and perfect finisher of all vertuous actions: give us a right spirit to guide our intentions, that we may directly aim at our true end. Give us a Holy Spirit to sanctifie our affections, that what we

O 5

right-

rightly design we may piously pursue: give us an Heroick Spirit to confirm our Hearts, that what we piously endeavour, we may courageously achieve, suffer not the flesh to deceive us any more, but fortifie our Spirit against all its assaults.

X.

If the Flesh grow bold, and insolently demand, how can you live without those liberties? Let the Spirit answer, their followers are slaves, and the service of God is the onely true freedom. If the Flesh alledge, What joy in suffering ills, or doing contrary to our inclinations? Let the Spirit reply, That the Cross of Christ is sweet, and nothing so glorious as the Conquest of our selves. If the Flesh insist, What do you see or hear, or exercise any sence in, but the things of this world? Let the Spirit immediately enter this protest, and
may

may every experienc'd Soul
subscribe the Truth! I see its
Vanity, and feel its Vexation,
and meet in every thing its
falseness and danger.

XI.

Away then Flesh and Bloud,
away deceitful World; you
cannot enter into the Kingdom
of Heaven. You were crea-
ted onely to serve us in the
way, and set us down at our
journeys end. Away with all
your fond deluding Dreams;
be banisht for ever from our
awakened Souls. Come thou
to us, blest Spirit of Faith!
and govern our Lives by thy
holy Maxims. Subdue our sence
to the dictates of Reason, and
perfect our Reason with the
mysteries of thy Grace. Teach
us to love and fear what we see
not now, as at too great a di-
stance for our short sight; but
what we are sure will hereafter
be our bliss or misery for ever.

The

The PRAYER.

I.

Blessed be thy Holy Name,
 who dividest thy Gifts to
 every one as thou plearest, and
 workest all in all! In thee our
 Sorrows have a Comforter to al-
 lay them, and our sins an Ad-
 vocate to plead for them: in
 thee our Ignorances have a
 Guide to direct them, and our
 Frailties a Confirmer to strength-
 en them, and all our wants, a
 God to relieve them.

II.

Hear, we beseech thee, the
 Prayers of thy Servants, and
 mercifully grant us the perpetual
 assistance of thy Grace, that we
 never be deceived by any false
 spirit, nor overcome by the vici-
 ous suggestions of Flesh and
 Bloud; but in all our Doubts,
 be directed into the way of Truth,
 & in all our Actions guided by thy
 Holy Spirit, who with thee and
 thy

*thy eternal Son, lives and reigns
one God, World without end. A-
men.*

MEDITATION II.

Of a negligent Life.

*Psal. 69. 5. O God, thou knowest
my Foolishness, and my Sins
are not hid from thee.*

I.

Good God, how extreamly
ingrateful are we! how
strangely insensible of our ma-
nifest duty! every creature
hears thy Voice but we; every
thing lives by Rule but we. The
Sun observes his constant rising,
and sets exactly at his appoin-
ted time. The Sun stands still
if thou commandest, and even
goes back to obey thy Will:
and yet the Sun pretends no
reward, nor looks to be placed
in

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in a higher Heaven. We who expect those glorious Promises, and aim no lower than the Heaven of Heavens.

I I.

Shall we forget the Law of our God, that onely instructs us to perfect our selves? We who are bought by the Bloud of Jesus, and freely redeemed by his sacred Cross. Shall we neglect so gracious a Saviour, whose onely design is to draw us to his Love? Shall we neglect so generous a love, whose onely effect is to make us happy? Oh may thy Holy Will, dear Lord, be all our Rule, and thy gracious Hand our onely Guide. O may thy infinite Goodness engage us to love thee, and thy blessed Love prepare us to enjoy thee.

I I I.

What did I say, O Lord my God? We guide not our Lives by thy streight Rules: it was too mild and gentle a reproof
for

for us who quite contradict thy Laws. O What thou forbiddest we eagerly pursue, and what thou commandest our frowardness still resists. We boldly converse with Temptation and Sin, which thy Charity advises us to fly like Death: we timorously fear a loss or frown, where thou biddest us proceed with undaunted Courage: We govern our Actions by our own wild Fancies, and expect thy Providence should comply with our Humours, we would have thee relieve us when we list, and rain and shine as we think fit.

IV.

Pardon, O gracious Lord, this rude perverseness, and fashion our Spirits to submit to thee: make us exactly observe what thou prescribest, how bitter soever it tastes to our sence: we are sure thy Wisdom knows our Infirmities; we are sure thy Goodness delights in our
Re-

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Relief: little, thou knowest, O Lord, is the good we do, and every grain is derived from thee: great, we confess, are the evils we commit, and all to be charg'd entirely on our selves: thou art, O Lord; all goodness and patience, and we, alas, all sin and disobedience.

V.

Tell me, my Soul, when first thou hast well examin'd the innumerable circumstances that concern thy state: tell me, and let not Pride deny the truth, nor any thing divert thy free Confession. Could we have sav'd our selves from any dangerous temptations, unless our God had powerfully sustained us? Could we have carried on any pious purpose, unless his hand had blest our endeavours? No, to thy self, O Lord, give all the praise, if thy Creatures have perform'd the least good work: give to thy self all the Glory,
O

Of a negligent Life. 343

O Lord, if they have not committed the worst of sins.

V I.

Thy hand alone directs us to do well ; and the same blest hand restrains us from ill. 'Tis not in us to esteem those unseen joys , and despise the flatteries of this deceitful world : 'tis not the work of corrupted nature to mortifie our senses, and patiently bear the Crosses we meet : of our selves we are inclin'd to none of these, but the Grace of God enables us to all. Grace gives us strength to overcome our Passions , and the World and the Flesh shall be subject to us , Grace gives us Faith to fortifie our Reason, and Heaven it self shall be conquer'd by us.

V I I.

'Twas not alone to make the day , that thou, O Lord, didst make the Sun, but to teach us these pious Lessons , and write them plain as its own beams ;
so

344 *Of a negligent Life.*

so should our light shine forth to others, and so our charity warm their coldness: so when they say we are under a Cloud, we should, like the Sun, be really above it: and though we appear sometimes eclipst, or even extinguish'd in a night of Sorrow; still we should shine to our selves and thee, and still go on in the ways of light.

VIII.

Still, like the regular Sun, unchangedly expect the appointed periods of bright and dark: onely in this we gladly disagree; and blest be our God who made the difference, not like the Sun that every night goes down, and must at last be quite put out: when we have finisht here our course, and seem to set to this dark Earth, we hope to rise and set no more; but shine perpetually in a brighter Heaven. Repent now, my Soul, for the evils thou hast done, and bless thy God

God for the goods thou hast received.

The PRAYER.

O God, who art ever present to all that thou hast made, still watching to improve us as we grow fit for greater bounty. Keep, we humbly beseech thee, our eyes continually fixt on thine over us, at once awfully checking our inclination to folly; and tenderly encouraging our pursuit of true good: Make us always feel our selves under thy sure Protection in our Dangers, and within free reach of thy gracious Ear, for whatever real Good we faithfully ask, and use our just endeavours, according to thy Discipline, to attain through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost lives and reigns one God world without end. Amen.

MEDITATION III.

Of the Divine Wisdom.

Col. 2. 3. *In whom are hid all the Treasures of Wisdom and Knowledge.*

HE is our great and sovereign Lord, the absolute King of Heaven and Earth, he sees at once the whole frame of all things, and thorowly comprehends their various Natures: to every creature he appoints a fit Office, and guides all their motions in perfect order, till he has wrought his glorious design, to finish the World in a beautiful close: all these he governs with infinite Wisdom, and all for the good of them that love him: his Councils are deep, and beyond our reach; but all his ways are just and

and merciful, he governs his Enemies with a rod of Iron, and punishes their wilfulness with eternal Miseries: but his Servants he blesses with the privilege of Children, and provides for their duty a rich inheritance.

I I.

Let them neglect thy Praises, O Lord, who never consider thy mercies; let them be silent to thee, O gracious God, whose mouths are full of themselves; but as for us, who subsist by thy Gifts, and thankfully acknowledge the riches of thy Goodness: our hearts shall continually meditate on thee, and our lips delight to sing thy Glory. Blessed for ever be thy Name, O Jesu, and blessed be the sweetness of thy Wisdom, whose infinite Charity has vouchsafed our Earth such excellent Rules to guide it to Heaven.

III.

III.

Thou taught'st us that happy skill of finding our lives by a generous losing them to follow thee: thou taught'st us to love our true selves best, by wisely hating our mistaken selves: thou taught'st us to trample this world under our feet, and use it as a step to climb up to the next: from thee we learn those glorious mysteries that exalt our Faith so high above Reason; from thee we derive those heroick Councils that raise our Souls so far above Nature: from thee alone, and from thy School of Grace, all we know we learn, and all we do we receive.

IV.

How long, alas, might we have wandred here in the midst of darkness and error, had not thy love and pity, O merciful Lord, brought down thy very self to become our light! Never should we else have learned to deny our selves, and take
up

up our Cross and follow thee :
Never should we have known
that great secret of Peace , to
forgive our Enemies, and to do
good to those who despitefully
use us : on the unsatisfying
things of this low Earth, should
we have blindly set our whole
affections ?

V.

Hadst thou not told us of the
Kingdom of Heaven , and bid
us lay up our Treasures there :
hadst thou not terrified us to
fear thy Wrath, by declaring
the miseries that attend our
sins : hadst thou not invited us
to obey thy commands, by pro-
posing the felicities of a pious
life : what hast thou promised,
gracious Lord, to the meek and
poor in Spirit ? what hast thou
promised to them that mourn,
and to those that hunger and
thirst after Holiness ! How ma-
ny joys has thy bounty prepar'd
for the lovers of mercy and
the makers of Peace ! How ma-
ny

ny blessings for the pure of Heart, and those who with patience bear their Crosses !

V I.

O thou all-seeing Wisdom of the Eternal Father, and Sovereign King of Men and Angels ! who from thy glorious Throne did'st descend on our Earth, familiarly to teach us the Oracles of Heaven ! write thou these sacred Words in the Tables of our Hearts, and suffer not at any time our passions to break them : make us still study thee our heavenly Master, and continually admire the beauty of thy Law ; a Law that so clearly shews us our end, and so plenteously furnishes means to obtain it. A Law that so safely cures our Infirmities, and so fitly supplies all our Defects ; a Law so exactly conformable to true Reason, and so highly perfective of Humane Nature : a blessed Law, that makes even here our life more sweet, and leads

leads us hereafter to everlasting felicity.

VII.

Never will we cease to exalt thy Goodness, O Jesu, since thou never ceasest to oblige us with new Blessings; thy generous Charity could not thus be satisfied, to have only spoken to us the words of life: 'twas not enough for thy excessive love, that thy Heavenly Sermons told us our duty; but thou must urge and provoke our Obedience, by thy sweet inforcement of thine own example. Thou forbad'st thy followers to affect superfluities, and thine own provision was a few Barley-loaves: thou commandest the Rich to give Alms with cheerfulness, and bestowest on the poorest wretch even thy precious Self.

VIII.

Thou bidst us not fear them that kill the body, and yieldst up thine own to the death on the

P

Cross;

Cross: Thou enjoyn'st us to love our fiercest enemies, & thy dying breath prayed for thy Crucifiers. Thy perfect Soul needed not, as our weak Natures, those methodical forms and discipline of Religion; yet thou vouchsafest to observe the common feasts, and assist at the publick office of the Temple; to watch, and pray, and fast, with so fervent a Zeal, that thy Practice out-did thine own Precepts. This life, and even death it self, our merciful Lord undertook, to mark out for us the way to Heaven, to beat it plain by his own sacred steps, and render our passage thither easie and secure.

IX.

Shall we not then, O my Soul, rejoycingly follow that Path, which we see our Saviour trod before us? Which we see, though spread all o're with thorns, yet carried him directly to the glories of Paradise?

Shall

Shall we not confidently rely on so gracious a Leader, who promises, if we faint, to look back and relieve us? O dearest Lord, bow down thy merciful eyes, and pity the frailties of our imperfect Nature: reach forth thy hand, and strengthen us with thy Grace, that nothing divert our advance towards thee: but in this dangerous Labyrinth of the World, and the whole course of our Pilgrimage here, thy Heavenly dictates may be our Map, and thy Holy Life our Guide. All my life long will I praise thee, O God, and lift up my hands to thy Holy Throne.

The P R A Y E R.

O *Eternal God, whose wise Government reserves Eternal Joys for those who observing thy right discipline of Love, mortifie their Affections here to all things but thee, and eternal*
P 2 *griefs*

griefs for such, as neglecting thy Law of Reason indulge themselves to their Passions! Grant, we humbly beseech thee, that thy gracious acquainting us with this indispensable Order and End of thy Providence, may continually sway our choice to leave the broad and flattering Road of present Ease, leading to Death, and press resolutely forwards in the rough and narrow Path which leads to true Life, through our Lord Jesus Christ, thy Son, and our Saviour and Redeemer. Amen.

MEDITATION IV.

On our Passions.

1 Pet. 2. 9. *The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the Unjust unto the day of Judgment to be punished.*

I.

They are miserably tossed up and down, who float on the waves of their own Passions : their wearied Souls soon faint within them, when they see the Lord has withdrawn his presence ; they seek him, but cannot find him ; they call, but he gives them no answer. **O** still seek on, still call on your God, for his mercy will surely awake at last. Though he sometimes may slumber for a while,

to try your duty, or punish your disobedience ; though he may suffer a while the fury of the tempest, to shew you your hopeless state, if left to your selves ; yet be assured he'll hear your Prayers at last ; he'll not permit you to perish for ever.

I I.

And now , when all their fears were grown to the height, and no means appear'd to sustain their patience , when the proud waves beat violently against them, and covered their little Vessel with despair and ruine ; behold, his blessed voice commands a Calm, and immediately the Sea and Winds obey him : immediately his Sun arises in their hearts , and with its gentle beams revives their hopes : then is their darkness turn'd into light, and the Clouds disperst into a bright day : then they recollect their scattered thoughts , and range them again in their ancient order.

III.

Often they look back on the dangers they have escaped ; and as often bless the mercy that deliver'd them. Often they look forwards on the course they are going , and as often sing with Joy for their happy change. . Welcome again the easie Yoke of Christ, and the light burthen of loving our Saviour. Welcome the holy Offices of sweet Devotion, and that Soul-inflaming silent Prayer: now we discern this beauteous truth, (and O may we print it deeply in our minds) that the pleasures of vertue are pure and constant, and infinite blessings attend to reward it ; but the pursuit of Vice is troublesome and intricate, and finishes its course in an abyss of misery.

IV.

Pity , O Lord, thou raiser of them that fall , and sole sustainer of them that stand ! pity

thy Childrens weakness who look up to thee, and dearly know we are nothing in our selves: let us not lose this unhappy experience; but teach us wisdom from our own miscarriage: teach us to observe where our error was, and fortifie our selves against that defect; to suppress our tentations in their first approach, when their power is weak, and our choice in full strength; to remember how formerly their flatteries have abused us, and when they counterfeit again, be no more deceived.

V.

Never to look on the face of Pleasures, as they come drest up and smiling towards us; but always reflect how sadly they go off, and leave nothing behind but their venomous sting; so shall we gain the best of Victories, while we master our own corrupt inclinations: so shall we be honoured with
the

the noblest of triumphs , while our conquer'd Passions draw us up into Heaven. Thou art, O Lord, the onely Anchor of our Hope, save us, O Jesu, or else we perish : all our lots are in thy hands, and all our safety in the assistance of thy Grace.

V I.

Lord, as thy all-wise Providence seems to sleep sometimes, and permit the storm to grow high and loud, yet never failest to relieve thy servants, who faithfully call on thee in their day of trouble : so let thy favourable hand still bear us up, when thou seest us charg'd with any strong assault. Leave us not then to our own infirmities, lest the Enemy of our Souls prevail against us : forsake not our misery when we are fallen, lest we lie for ever groveling on the Earth : suffer not our frailties to become a custom, lest we die impenitent, and perish without recovery.

VII.

Deliver us, O Lord, from the occasions of sin, and the importunities of such as delight in folly: deliver us from the snare of enticing company, and the dangerous infection of ill example; infection that spreads in every place its poisonous air; and where-e're it enters, corrupts and kills. Once more, my Soul, let us repeat this Prayer, and humbly implore again so necessary a blessing. Deliver us, O Lord, from the occasions of sin, and the importunities of such as delight in Folly.

VIII.

Set a strict watch continually over our eyes, and diligently keep the door of our lips. Govern all our senses, that they seduce not our minds, and order every motion of our heart and fancy. Perfect, O dear Redeemer, the work thou hast begun; and make even our Pas-

Passions servants of thy Grace.
Change our rude anger to a severity against our selves, and a prudent zeal for others: convert our fear into a timorousness to offend, and an awful reverence of thy sacred name: let all our affections be turn'd into charity, that our hearts may desire nothing but thee, whom we may safely love with our whole strength, whose Heaven we may cover, and fear no excess.

I X.

O thou, whose blissful Vision is the joy of Angels, and sovereign Happiness of all thy Saints! Oh that our Souls could love thee without limits, as thou art in thy self infinitely amiable! That we could fix all our thoughts on thee, and never take them off from the memory of thy sweetness! At least, O thou Fountain of eternal Bounty, that flows so freely with perpetual blessings! let every day we receive of thee,
still

still set apart some portion of it self, seriously to meditate thy infinite mercies, and heartily rejoyce in thy glorious Rewards: Mercies that give us all we have, and Rewards that reserve for us all we can wish.

THE PRAYER.

O God, whose infinite Mercy has vouchsafed us the mighty rescue of thy onely Son, from desperate rebellion of our Passions, which utterly confound the Government and Peace of our Souls! Grant, we humbly beseech thee, that our experience of the miserable effects of yielding to their Allurements, may make us warier in observing, and severer in repressing their first motions, and thy Grace so strongly fortifie us against all their furious and repeated assaults, that Reason may more and more recover its due force, and calmly joyn with Faith, to secure and exalt in our hearts

The Fall of Man. 363

hearts the blissful Throne of thy
Charity, through the same our
Lord Jesus Christ thy Son, and
our Saviour and Redeemer. A-
men.

MEDITATION V.

On the Fall of Man.

Rom. 5. 12. Wherefore, as by
one man sin entred into the
world, and death by sin; and
so death passed upon all men,
for that all have sinned.

I.

UNhappy man! at first cre-
ated just, as every work
comes fair from the hands of
God; at first endowed with
Dominion over the Earth;
and, which was more, with
Dominion over thy self: at first,
not onely made sole Lord of
Paradise, but Heir Apparent of
the

the Heaven of Heavens: All this thou lost by one rash act, disobeying the Law of thy wise Creator; all this, alas; we lost by thy transgression, which brought in sin and death, and universal misery.

I I.

Our bodies were deprav'd by thy distemper, and our Souls made fit for such depraved bodies: Our Sences quickly rebell'd against Reason, and both together conspir'd against Grace: Dulness and Ignorance o'respread the World: Errour and Vice possess mankind; the Law they observ'd was their own unruly Appetites; and the Deity they worshipped, the work of their own hands; even the selected people of the True God, the favourite Nation of the Almighty Providence.

I I I.

They who were brought out of *Egypt* with so many wonders,
and

and seated in a Country flowing with milk and honey ; they who had seen the Sea divide before them, and stand on each side as a Wall to defend them : they who have tasted the Quails and Manna from Heaven, and drank of the streams that came gushing from the Rock , even they forgot their great Deliverer, and set up for their God a golden Calf ; thus they turned their Glory into the similitude of a Calf that eateth hay ; they soon forgot God their Saviour, who had done such great things for them in *Egypt*.

IV.

Thus lay the miserable world cover'd with darkness, and the thickest mists of gross Idolatry : thus had poor man quite lost his way ; and all he could do, was to wander up and down, till when his few vain years were spent , he suddenly descended to everlasting Sorrows. This mov'd thy pity , gracious Lord !

Lord ! who often art found by those that seek thee not ; who never withdrawest thy hand in time of need ; but constantly suppliest us in all our distresses. This mov'd thy pity to undertake our Relief, and come down thy Self, and dwell among us. O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men.

V.

But thou again , dear Lord, must leave our world , and though it be good for us , 'tis hard to part from thee : thou must again ascend into thy Fathers bosome , to prepare a place for thy faithful followers. Yet even then , O thou wise and infinite Goodness ! thou didst not wholly forsake our Earth, but art here still to move us by thy presence , and entertain our Devotions without fear of excess. We know it is impossible

possible to adore our God too much ; O that it were possible to adore him enough.

V I.

Lord, what a happy change has thy coming wrought ! what glorious effects has thy Doctrine produc'd ! Narrow was once the gate, and strait the path to bliss, and few there were that found it, Once in a populous City, not ten that were just ; and on the whole Earth but eight that were sav'd. Now we see many with a strong and generous Love, endeavour to run after thee in the ways of thy Commandments. Whence, O my God, could this strange improvement come, but when Christ ascending sent us the Comforter ? whence could this blessing spring, but from his holy life, and the infinite merits of his painful death ? O let us keep alive the memory of our dear Redeemer's Death, and

ap-

apply to our Souls all the virtue of his Passion.

VII.

O blest memorial of my Saviour's Love, and faithful Seal of all his promises! if I forget to sing of thee, let my tongue cleave to the roof of my mouth: If I forget to meditate on thee, let my head forfeit its power to think. All the short time I remain in thy presence, I will wholly apply to adore thy Majesty; thee will I bless for all thy mercies; to thee will I open all my necessities, begging thy pardon for my past offences, and thy gracious assistance for the time to come, imploring thy mercies always to attend us, and thy blessings upon all the world.

VIII.

O spotless Lamb, once slain for us on the Cross, have mercy on us, ungrateful wretches, be thou our powerful Advocate with thy heavenly Father, and
sollicite

solicite by thy merits his mercy for us ; offer thy sacred Self before his Throne, and turn away the wrath we deserve for our sins ; so slaves are rescued from their chains, and prisoners from the doom of death, while they please their offended King with the pleasing remembrance of his beloved Son ; and so hope we, and infinitely more, from the infinitely greater Mediation of Jesus. Blessed be thy Providence, O Lord, that so tenderly nurses up the world, still growing on to new degrees of perfection.

I X.

May every Age sing praises to our God , and all Generations adore his Providence. From the beginning, his mercy hath still laid means to raise us to those blessed objects above our nature. At first he created *Adam* with all necessary knowledge , and then ordained the Patriarchs to inform their

their Families : afterwards he charg'd the Angels to bring us his Commands, and often inspired the Prophets to declare his Will. When he had done all this, and found it not enough to guide untoward man to his true end, what did he then to save the perishing World ? O strange excess of the Divine Goodness ! he sent even his own beloved Son to dwell among us, and teach us the art of working our Salvation ; that sacred art of training up our Souls for Heaven , and fitting them for the blissful union with himself.

X.

But, O thou King of glorious sweetness, whose flowing tongue dropt milk and honey ! we were, alas, not happy to behold thy person, nor our ears worthy to hear thy voice ! yet e're we were born, thou had'st us in thy thoughts , and did'st provide a method to supply that defect,
select.

selecting a number of choice Disciples, and thoroughly instructing them in thy Heavenly Doctrine, that they might keep alive the memory of thee, and witness to all Nations thy stupendous works. Thou didst verify their mission with the power of miracles, and inflam-est their hearts with the fire of thy Spirit, o're all the world they proclaimed thy Law, and undauntedly preached the crucified God; deep in the breasts of the Faithful did they write thy Gospel, and seal it before their eyes with their own blood.

The P R A Y E R.

O God, whose eternal Wisdom the World made Flesh, and dwelling among us, not onely told the world with his own sacred mouth the unthought-on steps which lead directly to Heaven; but trod them out plain with

with his own sacred feet, and
ordain'd others after him
through all Generations, to guide
ours steadily in them ! Let not,
we humbly beseech thee, so much
love and care be lost on us ; but
vouchsafe us thy continually ne-
cessary Grace, not onely to learn
by roat, and profess with our
lips this precious way, kept still
open to our eyes ; but make it our
whole life to walk diligently in
it, even to death ; through our
Lord Jesus Christ thy Son, who
with thee and the Holy Ghost
liveth and reigneth one God,
world without end, Amen.

MEDITATION VI.

Christ and the Soul.

Phil. 4. 13. *I can do all things through Christ that strengthens me.*

I.

WHO will give me this happy favour, that I may find my God alone? that I may find him in the silence of Retirement, where the noise of this world can no way interrupt us; but that my God may speak to me, and I to him, as dearest friends converse together; that I unfold before him all my wants, and freely ask the Charity of his Counsel. What shall I do, O my gracious Lord, to be happy here? what shall I do to be happy hereafter? Nature already has thus far taught

taught me, that in all I undertake, I seek my own good.

I I.

Onely I have cause to fear I may mistake that Good, and set up an Idol instead of thee, unless my God vouchsafe to instruct me, and shew my Soul its true felicity. Hearn how the eternal Wisdom gives thee advice, and let every word sink deep into thy Soul; seek with thy first endeavours the Kingdom of Heaven, and all things else shall be added to thy wish; love with thy whole affections the enjoyment of thy God, and all things else shall conspire to thy happiness.

I I I.

All these, my lips confess, are excellent Truths, but when, O my God, shall my life confess them? When shall I perfectly overcome my Passions, and guide them so, that they may draw me to thy light? While they are mine, alas, I
can-

cannot govern them; behold, dear Lord, I offer them all to thee, check thou their lawless motions by thy Grace, lest they violently carry me away from my duty. Wean thou my heart from the follies of this World, and quicken its appetite to thy solid Joys; that I may hunger and thirst perpetually after thee and those glorious promises thou hast made to thy Servants; that my whole Soul may seek thee alone, since thou alone art all my Heaven.

IV.

When, O my Soul, shall thy God find thee alone, free from those busie thoughts that fill thy head? O with what ready Charity would he then instruct thee, and let thee into his blessed Secrets! himself would become thy familiar guest, and dwell with thee in perpetual joy. Lord, thou must enter first, and chase those fancies away, and consecrate my Soul!

a Temple to thy self; take thou entire possession, and hold it fast for ever; and suffer not the enemies of my peace to return. Sit thou as Sovereign King, and absolutely Command; for thy Government is mild, and rewards are infinite.

V.

What hast thou promised, gracious Lord, to him that receives thee with an humble Love! all that's contain'd in those sweet and mystick words, He dwells in me, and I in him. O blessed words, if once my Soul can say, He dwells in me, and I in him; he is my refuge in all Temptations; he is my Comfort in all Distresses; he is my Security against all Enemies; he dwells in me, and I in him; what can an infinite Eounty give greater than it self? and what can an empty Creature receive greater than his God?

V I.

O glorious God, my life, my joy, and the onely center of all my hopes! were my unsteady Soul once united to thee, or once had relisht the sweetness of thy presence? how would all other Company seem dull and tedious, and the whole world be bitter to my taste! how would my thoughts cleave fast to thee, and gladly seal this everlasting Covenant! If thou O Lord, wilt dwell with me, my heart shall continually attend on thee; night and day will I sing thy praises, and all my life long adore thy mercies.

V I I.

Thou art my onely hope, O blessed Jesu, and thy favour alone is all things to me; in thee I find the Providence of a Father, and the tender kindness of an indulgent Mother: in thee I enjoy the protection of a King, and the rare fidelity of

a constant friend: in thee I possess whatever I want, and thy fulness exceeds even my utmost desires: thou art, O Jesu, my God and all things; what can I think or wish for more? already enough is said for them that love, and know the value of those precious words: what couldst thou say, dear Lord, more sweet than this! thy delight is to be with the Children of men.

VIII.

O sweet and charming words, my God and all things! sweet in excess to those that taste them; not the corrupted Palates of the world, who relish nothing but the food of sense: words that revive the fainting mind, and fill its darkest thoughts with light and joy. O may these blessed words dwell on my tongue, and live for ever in my faithful memory, where'er I am in this inconstant World, and whatever business enter-

entertains my hand; still let my inward eye look up towards thee, and fix its sight on thy glorious face. Still may I wish and long for that happy day, which opens to my Soul so blest a view, where I shall see, and no longer darkly believe, that thou, O Lord, art my God and all things.

IX.

What should the Captive wish but Liberty? and the weary Pilgrim, but to be at rest? what should the Sick desire but Health? and what can I but to be with my God? It is the greatest Charity that God himself can bestow, since God can bestow nothing greater than himself. O let us be guilty of no more ingratitude to so gracious a God, nor no more neglect so glorious a Majesty! away false pleasures, sin and vanity; for the God of Holiness hath toucht my heart; he has himself gone in, and ta-

380 Christ and the Soul.
ken full possession, and seal'd
it up for his own Service.

The P R A Y E R.

O God, who seeing the dulness
of our spirits need so often
fresh impulses of sence, hast won-
derfully contriv'd our alone-sa-
ving Object, thy sacrific'd Son,
continually to sollicite our hearts,
and make us fit for thy heavenly
Kingdom. Reclaim, we hum-
bly beseech thee, all our wandring
affections, and compose them into
such a diligent and devout atten-
dance on thy blessed Will, and
our alone Saviours Commands,
that we may daily feed our Ado-
ration and love of him, and dai-
ly grow in our desires of seeing e-
ternally his glorious Face; who
with thee and the Holy Ghost
lives and reigns one God world
without end. Amen.

MEDI-

MEDITATION VII.

Against Temptations.

1 Cor. 10. 13. *There bath no Temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the Temptation also make a way to escape, that ye may be able to bear it.*

I.

COME let us now call off our thoughts from ranging abroad, where they but lose themselves, and prostrate ourselves before thee; O Lord, freely confessing our own misery, and in the lowest posture of afflicted Pilgrims, humbly implore thy mercy. Peacefully in the Grave thy body re-

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pos'd, and thy Soul went triumphing to redeem thy Captives; but we, alas, thy helpless Orphans, how are we left in the midst of our Enemies! to how many dangers is our life expos'd! with how many temptations are we round besieged!

I I.

Tentations in meat, tentations in drink, tentations in conversing, tentations in solitude, tentations in business, tentations in leisure, tentations in riches, tentations in poverty; all our ways are strew'd with snares, and even our own senses conspire against us. Whither, O my God, shall our poor Souls go, encompassed with a body so frail, and a world so corrupt? whither, but to thee, thou justifier of sinners, and to thy grace, the sustainer of the weak? Thy Grace instructs us what we ought to do, and breeds in us the will to endeavour what we know; thy Grace enables us to per-

perform our resolves; and when all's done, thy Grace must give the success.

III.

Govern us with this thy Grace, O Eternal Wisdom! and direct our steps in thy safe way. Order every chance to prevent our falling; and still lead us on towards our happy end. Give us the eye and wing of an Eagle, to see our danger and fly swiftly away. If we must needs engage our enemy, and no means left to escape the Encounter, strengthen us, O Lord, to persevere with courage, that we never be wanting in our fidelity to thee. Convince us, blessed Jesus, into this firm Judgment; and may our memories faithfully retain it, whatever our senses say to deceive us, or the world to obscure so beautiful a Truth; that thy self alone art our chiefest Good, and the sight of thy Glory our supreme Felicity.

I V.

We have heard perhaps some melancholy news of sudden sicknesses, or unexpected deaths; but do we fear to be surprized our selves, and provide betimes for that day of trial? We meet with accidents enough to disparage this world; but do we really feel it lose credit in our hearts? does our esteem of the other grow strong and high; and every one faithfully tell his own Soul? 'Tis not in this poor World thou must expect content, nor hope to enjoy a perfect rest; but a good Conscience is a continual Feast, and a peaceful mind the antipast of Heaven.

V.

Order thy whole affairs with utmost skill; and which is seldom seen, let all succeed: still thou shalt find something to trouble thee, and even thy Pleasures will be tedious to thee: where-ever thou goest
still

still Crosses will follow thee, since where-ever thou goest thou carriest thy self. Who then my God is truly happy? or rather who comes nearest Happiness? he that with patience resolves to suffer whatever his endeavours are not able to avoid. Happy yet more is he that delights to suffer, and glories to be like his crucified Saviour.

V I.

When thou art come to this my Soul, that thy Crosses seem sweet for the love of Jesus; think then thy self sublimely happy, for sure thou hast found a Heaven upon Earth, at least, the best Heaven this Earth can afford; and take it as a pledge of a better to come. This is, alas, the Land of the Dying. but we hope to see the glory of God in the Land of the Living; where we shall hear him pronounce this Sentence to those that love him, in a chearful
not;

note, Well done thou good and faithful Servant; I gave thee two Tallents, and thou hast gained two more, enter into thy Masters Joy.

VII.

My thoughts run over the passages you have met to day, or rather forget such impertinent things; what have we seen but distracting vanities? and what brought home but unprofitable Fancies? how often have we felt our minds disturbed! how often endanger'd by unhappy accidents! Sometimes we frowardly throw ourselves down; and like sullen Children will not stand. Sometimes the tempest throws us down, and like weak children we cannot stand; yet are we venturing still among the snares, enticed by the appearance of some present delights.

VIII.

We weary our selves with running after flies, which are hard

hard to catch, and trifles when they are caught, this we pursue and follow that; but nothing we meet can fill our hearts, till we have found out thee, O gracious Lord! our onely full all-satisfying Good; till we have found out thee, not by a dark belief, but clearly as thou art in thine own bright self. Remember, O my Soul, this truth of the world we live in, which our own experience too evidently proves; the eye is not filled with seeing its varieties, nor the ear with hearing all its harmony.

IX.

Remember this truth of the world we hope, made sure to our faith by the Word of Jesu; the eye has not seen such beauteous Glories, nor has the Ear heard such ravishing Charms, nor can the Heart it self conceive such incredible Joys, as our God has provided for them that love him;
as

388 *Against Temptations.*

as our blessed Jesus has purchased for his Servants , and even for thee, my Soul, to crown thy patience. Wherefore in peace lay down thy head, and rest secure in the protection of thy God ; whose mercy so graciously has singled thee out , and so strongly established on himself thy hope.

The P R A Y E R.

O God, who seest and pitiest the infirmity of our Nature, surrounded on every side with the worst of dangers, *Temptations to Folly!* strengthen us, we beseech thee, with thy sole-powerful Grace, to stand continually on our guard: resolved even to Death, either warily to avoid, or stoutly break through all that offers to divert or stop the advance of our love to thee alone; and grant us so wisely to improve the Talents of Capacity and
Means

Against Temptations. 389

*Means thy Providence assigns us
in our present state of life; that
at the great day of Account, we
may every one be received with
those precious words, Well done
good and faithful Servant, en-
ter into thy Masters Joy, through
our Lord Jesus Christ thy Son,
and our Saviour. Amen.*

MEDI-

MEDITATION VIII.

Of a Good Life.

1 Pet. 3. 10. *For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.*

I.

HAPPY are they, O Lord, who have so much employment, that there remains no room for idle thoughts. Happy are they who have so little business, that they want not space to attend their Souls: Happy yet more are they who in the midst of their work, can think sometimes of the wages above; whom nothing diverts from that chief concern of seeking to make their election sure; but while their backs are

are

are bow'd down with labour, they freely can raise up their minds to Heaven, and while they are ty'd to their beds with sickness, can yet move on towards their eternal Rest.

II.

Often they rejoyce with themselves alone, and silently say in their contented hearts, here we, alas, are narrowly confin'd, and our time entertained with trivial affairs; but hereafter we expect an unbounded enlargement, and the same glorious Office with the blessed Angels: Here we are subject to a thousand miseries, and the most prosperous life is vain and short; but hereafter we expect an infinity of Joy, and the solid pleasures of Heaven for ever.

III.

We too, O gracious Lord, who now adore thee, and in thy presence repeat these words: We humbly pray thee
guide

guide us in the ways of Vertue, that we never incline to any vicious extreme; deliver us from the stormy sea of busi-ness, and the dead water of a slothful life, lest we be cast away by forgetting thee, or become corrupted by neglecting our selves; make us, sometimes at least, recollect our thoughts, how much soever our condition distracts us: make us look up with confidence in our God, how low soever our Afflictions depress us; make us look up to the eternal mountains, and feed our Souls with this sweet hope.

I V.

The day will come, when out of this dark world, we shall joyfully ascend to that beautiful Light: the day will come and cannot be far off, when we shall rest for ever in the bosom of bliss. Whither, O my God, should we wander, if left to our selves? where should we fix
our

our hearts if not directed by thee? how great is the multitude of thy sweetness, O Lord, which thou hast hidden for those that love thee! Where, O thou boundless Ocean of Charity! where will thy overflowing streams stay their course! we and our ingratitude strive to oppose thee, but nothing can resist thy Almighty Goodness.

V.

Happiest of all, O Lord, are they whose very business is thy Service; who not onely bestow an interrupted glance, but steddily fix their eyes on thee; who not onely visit thy house sometimes, but night and day dwell in thy presence: if the Sun rise it finds them at their Prayers, and when it sets leaves them at the same sweet Task. Every place is a Church to them, and every day a holy Sabbath; every object an occasion of Piety, and every accident

dent an exercise of Virtue.

V I.

Do they behold the beautiful stars, they presently adore their great Creator; Do they look down on the fruitful Earth, they instantly begin to praise his Bounty. Let War or Peace do what they will, and the inconstant world reel up and down, they pass through all as unconcern'd; and smoothly go on their regular course, looking still up to that glorious Life above, and entertaining this present in hope and solitude, that at last they may gain what they so long desired, and live for ever in eternal Glory.

V I I.

If they depart sometimes from their proper Center, and forsake a while their belov'd Retirement; 'tis to approach and give light to others, and inflame some cold and lukewarm heart. While they are thus

thus abroad, their minds are at home with thee, and nothing can divide them from thy dear presence; yet do they wisely make haste to return, and enjoy thee alone in their little Cell; there thou receiv'st them as familiar friends, and freely admittest them to thy secret Sweetness. Thou giv'st them a taste from thine own full board, and overflow'st their hearts with the Wine of Gladness.

V I I.

Often they feel a little beam from Heaven strike gently and fill their breasts with light; often that gentle light is kindled into a flame, and chafely burns with pure desires; Desires that still mount up, and aim at thee, the Supernatural Center of all their hopes. O happy state of reverend Discipline! free from the Cares and Tumults of this World, free from the dangerous allurements of sin; and perpetually

tually solicited with engagements to Virtue; where they seldom fall, and quickly rise, and make swift advances in the way to Heaven; where they live in Peace, and die with Confidence; and go to sing among the Quire of Angels.

IX.

Blest Providence! who govern'st all things in perfect Wisdom, and assign'st to every one his proper place; if thou hast pleased to dispose our lives, in circumstances less favourable than these, O let thy powerful hand supply our wants, and lead us on in our low path, that at least afar off we may follow them, who strive to tread so near thy steps; so shall we too, though slowly, arrive at the rich inheritance of that Holy Land: so shall we gladly enter those blissful Gates, and dwell for ever in the City of Peace.

The

The P R A Y E R.

O Merciful God, whose Providence disparages with shortness and crossness all the enjoyments of this world, that they may become less tempting to us, and take less hold on our hearts! grant us grace, we beseech thee, wisely to discern, and heartily praise thee for this most beneficial allay of their Natures.

I I.

And since we cannot attain thee, the Heaven of Heavens, if we do not fix our selves entirely on thee, nor yet be raised to this, if we are or may be satisfied with any thing besides thy glorious self: make us check and overcome the repinings of flesh and bloud, with juster adorations of thy infinite mercy, for qualifying so fitly this Womb of our Souls, that by its own uneasiness, it more easily disposes them for a happy birth into thy blessed Eternity.

nity, through our Lord Jesus
Christ thy Son and our Saviour.
Amen.

MEDITATION IX.

On Contentment.

1 Tim. 6. 6. *But Godliness with
Contentment is great Gain.*

I.

Lord, who are we that our
polluted hands dare offer
to thee the Incense of Praise?
we who so often disobey thy
Commands, and so seldom weep
for our many follies; forgive,
great God, our boldness, who
thus rashly presume, forgive
our frailties who thus weakly
perform. Teach us to humble
our selves, and check the Vani-
ty of our proud Conceits; let
us mourn and blush at our ma-
ny infirmities, and so much
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lously fits on the heads of the Disciples; mingling thus together in one blest compound those chief ingredients of excellent Vertue: Mildness to allay the heat of Zeal, and Zeal to quicken the indifferency of Mildness; Innocence to adorn the Light of Knowledge, and Knowledge to direct the simplicity of Innocence. O blest and admirable Teacher! who can instruct like the Spirit of God? He needs no years to finish his course, but with a swift and efficacious touch consummates all things.

I V.

He entred the Soul of a young delighter in Musick, and presently sanctified him into a Composer of *Psalms*: He took a poor shepherd from following the flock, and immediately raised him to the degree of a Kingly Prophet: Fe by one Lesson perfected the Disciples, and polishd rude F sheermen into

to eloquent Preachers: he toucht the heart of a persecuting Pharisee, and instantly chang'd him into a glorious Apostle. All this thou hast done, O infinite Goodness; and all we do is wrought in us by thee.

V.

Rejoyce, and with thy best-instructed Thoughts admire the exquisite Wisdom of the Divine Providence; who from such low beginnings can raise so great effects, yet every step thrust connaturally on the next: behold a little seed that's buried in the Earth, shoot gently out its tender leaves, and nourisht on with the Clouds and Sun, climb up by degrees into a tall stalk: there it displays its full-blown hope, and crowns its own head with a silver Lilly.

VI.

Such is the progress of immortal Souls, even those who shine now among the highest

Seraphims, at first shut up in their mothers womb, where they lie confin'd Prisoners in the dark; thence they come forth to see and hear, and slowly begin to walk and speak: next they advance to understand and discourse, then learn to fly with the wings of Grace! till they get up even beyond themselves, and believe and live above their own Nature; at last the kindly hand of death gives them a stroke, and they instantly become like the glorious Angels.

V I I.

Instantly their dark and narrow knowledge unfolds it self, and spreads into a clear and spacious view, where they at once shall see all the glories of Heaven, at once possess and for ever enjoy them. Thus from the humble seed of Grace, con-naturally spring the flowers of Glory; and from this Life's green stem of Hope, grow just
on

on the top the Lillies of Paradise ; Lillies that never fade, but still shine on , and fill the Heavens with their beauteous Sweetness : Lillies, that even *Solomon* in all his Glory, was not arrayed like one of these.

VIII.

Teach us, O Lord, that Divine Lesson of being humble and meek, and to submit all our wishes to the will of Heaven, to govern our Senses by the rule of Reason, and our Reason by the dictates of Religion ; to design our whole Life in order to our end , and establish for our end the bliss of Eternity. Thou bidst us but wisely love our selves, and attend above all things our own true Happiness. Thou bidst us value even this world as much as it deserves, since 'tis the School that breeds us up to the other ; onely we are forbidden to be wilful fools, and prefer a short Vanity before eternal Felicity.

I X.

O the mild Government of the King of Heaven ! all this we can do whatever else we are doing : this we can do even while we sit still, and onely move our thoughts towards thee. Nay, then we best perform the best of works, when all our powers are quiet in thee. Yet let not this thy facile Sweetness, dearest Lord ! be abused by us to a wanton neglect, but make us love thee so much more, as thou more discover'st the excess of thy Love. Too often are we troubled about many things, when the truly necessary is but one.

X.

When, dearest Jesu, shall our desires be fill'd with the everlasting fruition of thy blessed Self ? henceforth, for thee and for thy sacred Love, O thou great and onely Comfort of our Souls ! may all Afflictions be welcome to us, as wholesome Phy-

Phyſick to correct our follies :
may the Pleaſures of the World
be rejected by us, as dangerous
fruits that fill us with Diſeaſes.
May we, by thy Example, nei-
ther fear to die, nor reſuſe the
labours of this Life ; but while
we live obey thy Grace, that
when we die, we may enjoy thy
Glory.

XI.

O glorious preſence ! when
ſhall our Souls be filled with
ſtrong and conſtant deſires of
enjoying thee ? thy preſence,
that can quickly turn the ſad-
deſt night into a chearful day,
that can change a dungeon into
a houſe of mirth, and make e-
very place a Paradife. O may
every favour thou offer'ſt be
thankfully received, and every
talent thou beſtow'ſt diligently
improved ; ſo ſhall we faith-
fully perform our duty, and
render to thy Grace its juſt
Glory, while whate're we have,
we acknowledge from thee.

and whate're thou giv'st us is
not in vain.

The PRAYER.

O Blessed Jesu, thou sweet
disposer of all things, give
me neither Poverty nor Riches,
but onely things necessary for my
sustenance; lest perhaps being
full, I be allur'd to deny thee,
and say, Who is the Lord? or
compelled by Want to steal,
and forsware the name of my
God: or rather, dearest Lord,
give me what thou pleasest;
since thy self hast taught me a
more perfect Lesson, to submit en-
tirely my will to thine; onely I
still may beg, that in all my ways,
thy providence may govern me,
and in all my temptations thy
Grace preserve me: That at last
I may arrive at thy heavenly
Kingdom, and dwell with thee
for evermore. Amen.

The end of the Fourth Part.

is
A
New-years-Gift,
Composed of
PRAYERS
AND
MEDITATIONS,
WITH
Devotions
FOR
LENT.

The Fifth Part.

LONDON:

Printed for *Simon Neale*, at the
three Pidgeons in *Bedford-*
street, over against the
New-Exchange. 1685.

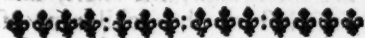
A
New-Year-Gift
Composed of
PRAYERS

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MEDITATIONS
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FOR

LENT.

OF THE
SACRED

LONDON:
Printed for S. W. at the
Three Pigeons in Bishop-
gate, over against the
New-Exchange. 1685.



A

New-years-Gift.

The Fifth Part.

MEDITATION I.

Wednesdays weekly Fast.

St. Luke 18. 13. *And the Publicane standing afar off, would not lift up so much as his eyes to Heaven, but smote upon his breast, saying, God be merciful to me a sinner.*

I.

TO thee, O Lord God, belongs Righteousness, but unto us Confusion of face for ever more, we

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are

408 *Wednesdays weekly Fast.*

are the vaineſt, the vileſt, and ſinfulleſt of the children of men, and are not worthy to be called thy Servants : We are vile, O Lord, in our own eyes by reaſon of our ſins, and we will yet be more vile, becauſe we are ſo in thine.

I I.

I am not worthy of the air I breath in, by reaſon of my Diſobedience ; I am not worthy of the Earth I tread upon, by reaſon of my Tranſgreſſion, nor worthy of the Sun that ſhines upon me, by reaſon of my ſins, much leſs to liſt up either hands or eyes to Heaven, which ſo oft have offended thee.

I I I.

Thou haſt ſaid that no unclean thing ſhall approach thy holy Preſence, thou being a God of purer eyes than to behold the leaſt iniquity ; how then ſhall I appear, who am overſpread with the Leproſie of ſin

fin, and miserably defiled with all uncleanness?

I V.

If *David*, a man after thine own heart, could say that he was a worm and no man, but the very out-cast of the people, O what am I! If *Abraham*, the Father of the Faithful, who had the honour to be called thy friend, could say that he was but sinful dust and ashes: O what am I? and if thy Servant *Job* abhorred himself in dust and ashes, that never sinned with his lips, What must I, O Lord, do, that have sinned all my Life-time?

V.

I will, with holy *David*, confess my wickedness, and be sorry for my sin; I will not suffer mine eye to sleep, nor mine eye lids to slumber, neither the temples of my head to take any rest, till I have by the mediation of thy dear Son obtained my Pardon. I will with

Jere-

410 *Wednesdays weekly Fast.*

Jeremiah, wish that my head were waters, and mine eyes a fountain of tears, to weep day and night for my own unworthiness.

V I.

I will with the poor Publicane stand afar off dejected, smiting my breast, and say, God be merciful to me a sinner; I will return with the prodigal Son, to my Fathers house, and say, Father I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy Son, make me as one of thy hired Servants.

V I I.

I will, with *St. Peter*, weep bitterly for my past offences, and endeavour to mortifie all my Affections here on Earth, and place them above in the highest Heavens. I will pour out my Prayers in the bitterness of my Spirit, and if my dry eyes want tears, I will call unto my heart for tears of blood, where-

Wednesdays weekly Fast. 411
wherewith I may supply them.

VIII.

O thou holy One, that inhabitest Eternity, cast me not away from thy presence, neither take thy holy Spirit from me, but deal with me as thou didst with thy Servant *David*; who no sooner confessed his sins, but thou forgavest him all his iniquities, and say unto my Soul as thou didst to the man in the Gospel, Son, be of good cheer, thy sins are forgiven thee.

The PRAYER.

O God, who didst severely punish our first parents for eating the forbidden fruit, as hast so often recommended to us the necessary duties of Abstinence and Fasting, grant, we beseech thee, that by observing diligently thy holy Discipline proposed to us, in the Laws and practice of thy Church, we may correct our Levities, and revenge our Excesses,

412 Wednesdays weekly Fast.

les, and subdue our irregular Appetites, and frustrate the Temptations of the Enemy, and secure our perseverance, and daily proceed to new degrees of Vertue and Devotion; till in the end of our Lives we receive the end of our Labours, the Salvation of our souls in thy heavenly Kingdom, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost lives and reigns one God world without end. Amen.

MEDI-

MEDITATION II.

Fridays weekly Fast.

Matth. 17. 21. *This kind goeth not out but by prayer and fasting.*

I.

HAVE mercy on us, O God, have mercy on us; for our Souls trust in thee, and under the shadow of thy wings will we hope, till our iniquities pass away. Have mercy on us, O Lord, for we are weak; heal us, O Lord, for we have sinned against thee; our iniquities are gone over our head, and like a sad burthen sit heavy on us.

II.

Will not our God require an account for these things? will he not examine every passage of our lives? He sees the secrets

secrets of our hearts, and our darkest sins are not hid from him. Lord, make us judge our selves, lest we be condemned by thee, and repent us of our sins, lest we be punish'd by thee.

III.

Make us mortifie our senses with discreet austerities, particularly contrary to the passions which molest us, that we may reduce our bodies into subjection to our minds, and our minds into subjection to thee; that as our too much liberty brought us to folly, our just severity may bring us to pardon. Pardon, O Lord, the iniquity of our sins, and graciously remove away all thy punishments.

IV.

Enter not into judgment with thy Servants, O Lord, for in thy sight shall no one living be justified; our ruine, we confess, is wholly from our selves, and all our hope is in thy Sal-
vati-

vation : if we repent , and say,
Now we'll begin, 'tis time now
to rise from sleep; behold Tem-
ptation stands at the door ,
and our weak resistance lets
it in , our corrupt Nature con-
spires with our Enemies , and
our evil customs prevail against
us.

V.

Pity us, O Lord , thou who
knowest whereof we are made,
wean us from this world, thou
who mad'st us for a better, de-
liver us from the occasions that
so often endanger us. Deliver
us from the occasions that so
often overcome us ; deliver us
from all sudden and disastrous
mischances ; deliver us from
the miseries of everlasting tor-
ments.

VI.

Why art thou sad ; O my
Soul ? and why art thou disquiet-
ed within me ? still trust in
God, for still we will praise his
holy Name ; he is our Savi-
our

416 *Fridays weekly Fast.*

our and our God, O praise our Lord for he is good, and his mercy endures for ever. Let all who fear our Lord, now say, that his mercy endures for ever. He was mindful of us in our low estate, and redeem'd us from our Enemies, for his mercy endures for ever; he will guide us here in the ways of Peace, he will bring us hereafter to the Joys of Eternity, for his mercy endures for ever.

The P R A Y E R.

O God, who by thy holy Doctrine hast taught us to fast, and watch, and pray, and by thy blessed example powerfully engaged us to follow thy steps; vouchsafe us, we beseech thee, thy Grace, so to mortifie our bodies, by withdrawing the fuel from our unruly passions, and reducing our immoderate sleep to the measures of necessary refreshment, that
our

Fridays weekly Fast. 417

our minds may the better be disposed for Prayer and Meditation, devoutly to celebrate here the Fasts and Festivals of thy Church, and eternally to rejoyce with thee hereafter in the Kingdom of thy Glory, where with the Father and the Holy Ghost thou livest and reignest ever one God world without end. Amen.

MEDI-

MEDITATION III.

Ash-Wednesday.

Luke 4. 2. *In those days he did eat nothing.*

I.

Come let us fast and mourn and pray, for our Lord is merciful and just : Remember, O Man, that dust thou art, and into dust thou shalt return. All flesh is grass, and the pride thereof as the flower of the field ; the grass withers, and the flower fades, and leaves the naked Soul to Judgment : before Man is life and death, good and evil, that which he chuses shall be given him ; he that follows Vertue chuses Good, but the vicious liver endless Evil.

II.

II.

When, O my Soul, did we ever follow our passions, but they instantly wrought our disturbance, and threained at last our ruine? when did we ever turn our thoughts to Piety, but it presently brought us Peace, and refresht our minds with new hopes of felicity? the winds are often rough, and our own weight presses us downwards. Reach forth, O Lord, thy saving hand, and speedily deliver us.

III.

The Sun runs its course, or stands still, or goes back as thou commandest; the raging Sea grows calm, nay divides its waves at thy word; onely thine own *Israel* resists the voice of their God. A Rod of Direction is the Scepter of thy Kingdom, swaying man to observe the Discipline of Life.

IV.

I V.

When we had sold our selves to sin, and were all become the slaves of Satan, our blessed Jesu descended from Heaven, and brought a vast price to buy out our Freedom, the price was no less than his own dearest blood, which he plenteously shed on the Holy Cross, depositing so his inestimable Life, to rescue us Sinners from eternal Death.

V.

Let us consecrate this day to his sacred Memory, and tenderly compassionate his unparallel'd Sufferings, repenting from our hearts our many sins, and thankfully admire his infinite mercies; let us wean our minds from unbecoming delights, and mortifie our senses with a prudent restraint; that carried on the wings of Fasting and Alms, our Prayers may mount up more swiftly to Heaven.

V I.

How admirably, O Lord, has thy Wisdom contriv'd our Salvation, infusing even by our senses Grace into our precious Souls? let none excuse their wandring from the streight path of Life: behold a steddy Guide, let none pretend faintness and want of Spirits to walk in it, behold at every step abundant Refreshments; the Church shines ever bright as the Sun, and sheds all about as quickning beams.

V I I.

He that fram'd the Heart of man design'd it for himself, and bequeath'd it unquietness, till possess'd of its Maker. Vanity of vanities, all is vanity, but to love our God and attend his Service. All thy ways, O Lord, are Mercy and Wisdom, and all thy Counsels tend to our Happiness, but we must endeavour to seek thy Heavenly
S King-

Kingdom, and all things else shall be added to us.

VIII.

Happily ends that day, whose evils end with it, cancell'd of just Contrition; happily begins that night, which is introduc'd with aspirations to our eternal Rest; the day is thine and the night is thine; Lord, may thy Grace through both breed us up also thine.

IX.

Every night approaches us nearer our last, which reserves for us eternal Wages, justly, yet with a vast and generous bounty, proportion'd to the work of our days; the Wise will always keep their lamps ready trim'd, that the Bridegroom's call may never surprize them.

X.

I saw the bright Sun shew his flaming eyes, and behold a thousand rays filled the air, and beautifully guilded the Earth; his glorious face but maskt it
self

self in a cloud, and immediately they vanisht away, and their place was to be found no more; and I said such, O my God, just such, is the stability of every Creature.

The P R A Y E R.

I.

MY God, never let me so rely on any outward performances, that I neglect the improvement of my mind, lest my fasting become an unprofitable trouble, and my prayer a vain lip-labour, the Soul and the Body make a Man; and the Spirit and Discipline make a Christian. Never let me so pretend to inward perfection, that I slight the outward observances of Religion, lest my thoughts grow proud and fantastick, and all my Arguments be but a lover for licentiousness.

II.

O God, whose Providence introduces thy Church to the sober

Discipline of Lent, by the mortifying Memento of the vile and frail matter we are made of! Grant, we humbly beseech thee, that by Prayer and Fasting, we may lay all proud Conceits in dust and ashes, and make flesh and blood feel it self highly honour'd, if by whatever Crosses or Mortifications, it may be temper'd and raised to become a fit Instrument for ripening the Soul in thy Love, through our Lord Jesus Christ thy Son and our Saviour. Amen.

MEDITATIONS
AND
PRAYERS
ON THE
PASSION,

For the Holy Weeks Fast.

MEDITATION IV.

Munday before Easter.

Luke 22. 2. *And the chief Priests
and Scribes sought how they
might kill him, for they feared
the people.*

I.

'T Was not thy Joys alone,
O dearest Lord, that thou
inspired'st into thy holy Pro-
phets ;

phets; but thou revealed'st to them thy Sorrows too, and commanded'st them to publish them with a tender care, that they not onely should speak thy words, but the more to affect us, put on thy person. O let our eyes run down with water, and our hearts faint away with grief, while we remember the Sufferings of our Lord, and hear his sad Complaints.

I I.

I gave my body to those that beat it, and my cheeks to those that buffeted them. I turn'd not away from them that reproacht me, nor from them that spit on my face; my Enemies whisper together, and spitefully malign me, When will he die and his Name perish? my familiar friend who did eat of my bread, has lifted up his heel against me, but thou upheld'st me, O Lord; in my integrity, and sets me before thy face for ever. They compass me about
with

with words of malice, and fought against me without a cause ; they rewarded me Evil for Good, and hatred for my good will.

III.

I am poured forth like water,
I am taken away as a shadow
when it declines: my heart
within me is as melted wax, and
all my bones are out of joynt ;
my strength is dried up like a
potsherd, and my tongue
cleaves to the roof of my
mouth ; I expected some to
pity me, and there was none ;
I look'd for Comforters, but I
found not one.

IV.

O my God, my God, how
far hast thou forsaken me ! thou
hast brought me into the dust of
death, our Fathers call'd to thee
and were deliver'd, they trust-
ed in thee and were not aban-
don'd : but I am a worm and
no man, the reproach of men,
and the despis'd of the people ;

428 *Munday before Easter:*

all that see me laugh me to scorn, they shoot out the lip, and shake the head, saying, He trusted in God that he would save him, let him deliver him if he delight in him. Be not far from me, O Lord my strength, for trouble is nigh and none to help me.

V.

The assembly of the wicked have inclosed me about; they pierce my hands and my feet; I may tell all my bones; they gaze and stare upon me; they part my garments among them, and on my vesture they cast lots; they gave me gall to eat, and in my thirst, vinegar to drink. All these sad things, O Lord, thy Prophets foretold, to prepare our Faith for exorbitant truths, all these indeed they expressly foretold; but could there be found such wretches as would act them?

VI.

V I.

Yes, O my God, thine own
selected Nation conspir'd against
thee, and with innumerable af-
fronts most barbarously mur-
dered thee; this too, even
this thy cruel death thou
plainly foreshewd'st; *The inha-
bitants of Jerusalem shall look on
me whom they crucified.* But,
O you holy Prophets! what was
the dismal cause, that shed the
blood of this spotless Lamb?
He had, they quickly answer,
done no Iniquity, nor could a-
ny fraud be found in his mouth,
but he was smitten for the Sins
of the people, and taken away
from the Land of the Living,
he deliver'd up himself to
death, and was numbred with
the wicked; he bore the sins
of many, and pray'd for his
Transgressors.

V I I.

All we like sheep have gone
astray, and God laid on him
the Iniquity of us all; he was

wounded for our Offences, and
bruised for our Transgressions;
the chastisement of our Peace
was upon him; and by his
stripes we are healed. O blef-
sed Jesu, who took'st upon thee
our Infirmities, to bestow on us
thy own Perfections! heal us
thou great Physician of our
Souls! and let us sin no more,
lest a worse thing befall us. Heal
us by the mystery of thy holy
Incarnation, and the meekness
of thy humble birth.

VIII.

Heal us by the precious Blood
of thy Circumcision, and the
sweet and ever blessed Name of
Jesus. Heal us by thy gracious
Manifestation to the Gentiles,
and the powerful influence of
all thy Miracles. Heal us by
the exemplary Obedience of
thy Presentation, and the So-
veraign Balsom of thy Passion.
Heal us by the joys of thy victo-
rious Resurrection, and the tri-
umph of thy glorious Ascensi-
on.

on. Heal us by the Memory of all thy Blessings ; Heal us by the Memory of this days Mercy. Heal us, O thou great Physician of our Souls ! and let us sin no more, lest a worse thing befall us.

The P R A Y E R.

I.

O Lord God, whose Power is infinite, and Purity such that cannot endure the beholding any thing that is unclean ; How should I that am forlorn dust and sinful flesh, presume or dare to present myself before thee ? When I look on the vileness of my Nature, and the sinfulness of my Life, I cannot chuse but cry out and say, woe unto me, I am undone, I am of polluted lips, the very prayers I make to crave pardon for my sins, are stained in the uttering, and must needs add to my Transgressions, if in Judg-
ment

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ment or Justice thou shouldst weigh and examine them.

II.

But, O Lord, thou art a God of infinite Compassion, that wouldst not the Death of a sinner, but rather that he may be converted and live; thou hast not onely allowed me, but commanded me to call upon thee in all my troubles and distresses, thou hast promised that at what time soever a sinner doth repent him of his sins, thou wilt put away all his Iniquities out of thy remembrance, in obedience therefore to this thy Command, and in Confidence of this thy Promise, I am imboldned at this time to appear before thee; renouncing all Merit and Trust, Confidence and Affiance in my self, and relying only on thy Mercy, and the Sovereign Mediation of my Lord and Saviour Jesus Christ.

III.

O Lord, hear thine own Son for me, O Lord, hear thine own
Self

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Self in me, the blessed Spirit of
thine which makes Intercessions
for me, with sighs and groans,
that cannot be expressed. Par-
don and forgive all my sins, both
original and actual, of omission
or commission, of thought, word,
or deed; of ignorance, of infir-
mity, of presumption, which I
have at any time committed a-
gainst thee, nail them to the
Cross of Christ, that they may ne-
ver rise up in judgment against,
either to shame me in this world
or condemn in the world to come.
Amen.

MEDI-

MEDITATION V.

Tuesday before Easter.

Rom. 5. 8. *But God commendeth his Love toward us, in that while we were yet sinners Christ died for us.*

I.

PRaise our Lord all you Nations of the Earth, praise him with the voice of Joy and Thanksgiving; praise him with the well-tun'd strings of your heart; praise him with the sweetest instrument, Obedience: let every one that pretends to felicity sing immortal Praises to the God of our Salvation! He is our full and all-sufficient Redeemer: He has perfectly finished what he graciously undertook; for all our trespasses he has made satisfaction;

tion ; for all our forfeitures he has paid the ransom.

I I.

We by disobedience were banisht from Paradise, and he has received us into his own Kingdom : we wander'd up and down in the wilderness of error, and he has guided us into the way of truth : we are by nature the Children of wrath, and he has mediated our peace with his offended Father ; we were become the slaves of sin, and he has bought our freedom with his own Blood : we were in bondage to the dominion of Satan, and he has overcome and confin'd his Power ; we were in danger of sinking into Hell, and he has sav'd us from that bottomless pit.

I I I.

The gates of Heaven were shut against us, and he went up himself, and open'd them to all believers, dissolving for ever the terrours of death, and
ren-

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rendring now but a passage into Life. O dearest Lord, who mad'st us first of nothing, and restored us again when we had undone our selves, who wouldst at any rate redeem us from misery, at any rate procure our felicity; how came we wretches to be so consider'd! how came we sinners to obtain such favour! that from thy Throne of Glory, where Seraphims ador'd thee; thou shouldst descend on our Earth where slaves affronted thee.

I V.

That thou should'st lead a Life of poverty and labour, and die a death of shame and sorrow; that thou should'st do all this for such worms as we, without the least concern or benefit to thy self, onely to raise us up from our humble dust, and set us to shine with thy glorious Angels. O infinite Goodness! the bounteous Author of all our hopes, and
strong

strong Deliverer of all our fears !
What shall we say to this thy
excessive Charity ? what shall
we render for these thy un-
speakable Mercies ? we search
over all we have , and find no-
thing to return thee, but what
thy self has freely given us : we
search over all thou hast given
us, and find nothing thou ex-
pectest , but that we use thy
Gifts to make our selves hap-
py.

V.

O may our Souls perpetually
bless thee, and every minute of
our time be spent in thy Ser-
vice. Let us not live, O Lord,
but to love thee, nor breathe,
but to speak thy Praise, nor be
at all, but to be all thine. Say
on my Soul, the Praises of thy
Lord ; say on with fresh atten-
tion the Mercies of thy God,
whose Wisdom has contrived
so compendious a method, to
redeem mankind by one short
word : he saw the onely cause
of

of all our ruine , was our Love misplaced on this present world : He saw the onely remedy of all our Misery, was to fix our Love on the World to come.

V I.

This therefore was his great intent , and in this concentrated all his Merits, to change the bias of our wrong-set hearts, by establishing among us new motives of Charity , such as might strongly incline our affections, and efficaciously draw us to love our True God ; such as might gain by degrees upon all mankind, and render Salvation easie and universal : for this he came down from his Fathers bosom, to teach us the Rules of eternal Life ; that we might firmly believe those sacred Truths , which God himself with his own mouth hath told us.

V I I.

For this he convertst so long
on

on our Earth, to encourage and provoke us by his own Example; that we might confidently embrace those unquestionable Vertues, which God himself in his own person had practised: for this, endured those sharp and many afflictions, and became at last obedient even to death, that we might patiently suffer whatever might befall us: when God himself was so treated by his Creatures, for this he so often preacht of the Joys of Heaven, and set them before us in so clear a light, that seeing so rich a prize hang at the races end, we might run and strain our utmost force to gain it.

V.I.I.I.

For this he ordain'd the Mysteries of Grace, and left us a Sacrifice of his Body and Bloud, that he might breed and nourish in us the life of Charity, and ravish our hearts with the sweetness of his presence: for this he assum'd those strange
en-

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endearing names of Friend, and Brother, and Spouse to us wretches, doing more for us than all those names import, and far more than all our hearts can wish. Blessed, O glorious Jesu, be the Wisdom of thy Mercy, that has found so sweet and short a way to save us. Thou art, O Lord, the cause of our Love, and Love the cause of our Happiness.

IX.

By Love we fulfill all thy Commands; and by making us Love, thou fulfilled'st all thy Fathers. By Love we are reconciled from Enemies to Friends: by Love we are translated from Death to Life: by Love we are deliver'd from the fear of Hell: by Love we are adopted to be Heirs of Heaven: by Love we are disposed for that blisful vision: by Love we are secur'd of the enjoyment of our God, who by the sole perfection of his own free
Good-

Goodness, can never deny himself to any that love him ; else would their very loving him, be the cause of their Misery, since the Misery of a Soul is the want of what it loves.

X.

Thus , Lord , whate're thy Holy Scriptures record of thee, in expressions suited to our low capacities : whate're they say of thy restoring all things, and repairing again the ruines of Mankind ; all is exactly verified by this one line, which may our thankful hearts repeat with joy. Heaven is attained by Love alone, and Love alone by thee.

The

THE PRAYER.

O Lord, I confess that I am unworthy to come before thee, to draw nigh unto thee, or to receive any favour from thee, and that because of the Rebellion of my Nature: I have just cause to cry out with the Leaper, I am unclean, I am unclean; unclean by original corruption, which like a Leaprofie have overspread all the powers and faculties of my Soul; unclean by those numberless number of actual Transgressions, which throughout the whole course of my life I have committed against thee.

II.

O Lord, what has my whole life been, but a violation of thy just and righteous Laws, and a neglecting of that good which hath been offer'd unto me? Committing much evil, who might have received much good, sinning in much presumption against thee,

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in thy Nature, in thy Attributes,
in thy Name, in thy word, in thy
Worship against one another, in
all those Relations wherein thou
hast placed me.

III.

O Lord, my sins have not onely
been multiplied, but aggravated
by these circumstances of
Knowledge, of Love, of Mercy,
and of Judgment; they have
been sins of a crimson dye, be-
cause too often committed against
convictions of Conscience, not-
withstanding the motions of thy
Spirit, against the Truth of thy
word, against the wooing of thy
Love, against the Stroaks of thy
Wrath, still hardning my Heart
in Disobedience and Rebellion a-
gainst thee.

IV.

I come therefore, O Lord, into
thy presence at this time, dis-
claiming my own Righteousness,
and abhorring my self for all my
former wickedness, and onely
in

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*in thy Name, for the Merit, and
through the Mediation of my
dear Redeemer Christ Jesus, in
whom alone thou art well plea-
sed. Amen.*

MEDI.

MEDITATION VI.

wednesday before Easter.

John II. 50. *It is expedient for us that one should die for the people, and not the whole Nation perish.*

I.

LOrd, how the World requites thy Love! how ingrateful are we to thy blessed Memory! we negligently forget thy Sacred Passion, or rather far worse, our Sins renew thy Sufferings. While we deprive others of their right, what do we else but divest thee of thy Cloaths? while we delight in Strife and Schisms, what do we else but rend thy seamless Coat? If we despise the least of thy Servants, are we not as so many *Herods* that scorn'd

T thee?

thee? if we for fear proceed against our Conscience, how are we better than *Pilate* that condemned thee.

II.

By forsaking thy will to follow our own, do we not chuse a Murtherer before thee? by retaining a sharp and bitter Malice, do we not give the Vinegar and Gall to drink? by shewing no Mercy to the poor and afflicted, do we not pass by thy Cross as Strangers unconcern'd? thus we again Crucify the Lord of Glory, and put him afresh to an open shame: Is this, O wretched we! the Duty we pay to the Sacred Memory of our dear Redeemer? are these the Thanks our Gratitude returns to that strange excess of our Saviours Love.

III.

When we sat in darkness, he took us by the hand and kindly led us into his own light: we sought not him, but he came from

from far to find us ; we look'd not towards him, but his Mercy called after us ; he call'd aloud in the words of Tenderness, Why will you perish, O you Children of Men ? why will you run after empty trifles, as if there were no Joys above with me ? Return, O you dear-bought Souls, and I will receive you ; repent, and though you had really crucified me, I will forgive you.

IV.

Behold, O blessed Jesu, to thee we come, and on thy holy Cross fasten all our Confidence ; never will we unclasp our faithful hold, till thy Grace has sealed the Pardon of our Sins : never will we part from that Standard of Hope, till our troubled Consciences be dismiss in peace. Then will we stand and sigh and weep, and every one humbly say to thy Mercy, Jesu, my God, I suffer violence, answer thou for me, my onely

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Saviour ; O senceless we , that
so little consider what we do a-
gainst our Saviour , or what he
suffer'd for us.

V.

Be silent , O my Soul , and
thy Lord will answer for thee,
be content and he is thy Secu-
rity, be innocent and he will
defend thee, be humble and he
will exalt thee ; he will forgive
thee all thou repentest ; he will
bestow on thee more than thou
askest : never let us fear the
favour of our God, if we can
but esteem and desire it ; he
that so freely gave us himself,
will he not with himself give
us all things else ? is not his
painful Life and bitter Death a
sufficient pledge of his Love to
us ? is not his infinite Love to
us sufficient motive of our Duty
to him ?

VI.

A Duty to which we are so
many ways obliged, and where-
in our Eternity is so highly con-
cern'd ;

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cern'd ; surely they have little Faith, and far less Hope, who doubt the Mercies of so gracious a God : Mercies confirm'd by a thousand Miracles , and dearly seal'd by his own Bloud, that Innocent Bloud which was shed for us , to appease the Wrath of his offended Father ; that Bloud, whose every precious drop was worthy to save so many worlds.

V I I.

O blest and all-redeeming Bloud, which flow'd so freely from the source of Life ! bathe our polluted Souls in thy clear streams , and purge away all our foul Impurities. Cleanse us, O merciful Lord, from our secret Faults , and from those darling Sins that most abuse us ; wash off the stains which our Malice has caused in others, and those which our weakness has received of them. Let not them perish by our occasion, nor us be undone by theirs ;

T 3

but

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but let our Charity aſſiſt us one another, and thy Clemency pardon us all.

VIII.

Pardon, O gracious Jeſu, what we have been, and with thy holy Diſcipline correct what we are: order by thy Providence what we ſhall be, and in the end crown thy own Gifts. Shouldſt thou, O Lord, have dealt with us in rigour, we had long ſince been ſentenced to eternal Death; long ſince our guilty Souls had been ſnatcht away, and hurried down to everlaſting torments; but thy gracious Mercy has re-
prieved our Lives, and given us ſpace to work out our Pardons. Thou art the Propitiation for our Sins; and not for ours only, but for the Sins of the whole world.

IX.

Now is the time of acceptance, now is the day of Salvation: Let us demean our ſelves

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selves as the Servants of God in fasting and praying, in watching, patience and Charity: now is the time of acceptance with thee; now is the day of Salvation for us: Now let us mourn for our former Offences, and bring forth Fruits worthy of Repentance. If we, O Jesu, have hitherto persecuted thee, and with our sins nailed thee on the Tree of Death; now let our whole endeavours attend thy Service, and loyally conspire to uncrucifie their Lord.

X.

Let us ascend the Mount of *Calvary*, and often as we go kiss thy holy steps: We kiss thy steps when we love thy ways, and humble our selves and follow thee. Let us there on our knees approach thy Cross, and reverently cover thy naked Body; we cover thee, when our Charity cloaths thy Servants, and hides the Infirmities of thy

T 4

little

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little ones. Let us there with tendrest care unfasten the nails, and gently draw them out of thy hands and feet: we draw them out, when we freely obey thy will, and loosen our affections from cleaving to the World.

XI.

Lord, when we thus have rescued thee, and plac'd thee again on thy Throne of Glory; instead of thy self, nail thou us to the Cross, who really deserve what thou really indured'st. Crucifie our flesh with the fear of thee, and give us our Portion of Sorrow here: Crucifie the World to us, and us to the World; that dead to it, we may live in thee! at least, live thou in us, O holy Jesu! and fit our Souls for so glorious a Guest. Enter into our hearts, and fill them with thy self, that no room be left for any thing but thee. One onely hope we have, thy care
of

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of us ; one onely fear, our neglect of our selves.

The P R A Y E R.

I.

O God , who , to preserve in reach of Happiness those whom thou preservest in being, sent'st down in the fulness of time, thy Son Christ Jesus to save the world from ruine, into which Adam's fall had plung'd it ! and didst die for us sinners, that we might live. Fill our Souls, we beseech thee, through deep admiration of this thy excessive bounty, with an overflowing love of thy self, infinitely fuller of Goodness than even thy self canst express to us.

II.

And grant that this love may so powerfully endear to us , our heavenly Master's ruling Precepts and Example, that we may seriously contemplate, and meditate upon his bitter Death and

T 5

Pas-

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*Passion, that our perfect observing
them may reciprocally raise this
Love, till it fit us for our onely
bliss, the Eternal Enjoyment of
thee, through our Lord Jesus
Christ, thy Son, and our Saviour
and Redeemer, who died upon
the Cross for our Sins, and rose
again for our Justification, who
with thee and the Holy Ghost,
liveth and reigneth one God
World without end. Amen.*

MEDI-

MEDITATION VII.

Thursday before Easter:

Luke 23. 21. *But they cried saying, Crucifie him, crucifie him.*

I.

MY God, who can complain of doing too much, if they consider the labour of Jesus? those painful labours he so freely undertook, and mildly stooped to his humble task? When he might have flown on the Wings of Cherubims, he chose to walk with us Worms in the Dust; when he might have called for Manna from Heaven, in the sweat of his brows he would eat his Bread; when he might have made the Angels his footstool, he rather became the Servant of his Parents,

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rents, living with them in their little Cottage, and readily obeying even their least Command.

II.

There, in that humble privacy he encreased in Wisdom, and grew in Grace both with God and Man; still by his pious Candor, gaining the Love of those happy few that saw his Life; that saw thy holy Life, O glorious Jesu, and heard with joy and wonder thy incomparable Sayings; that felt a gentle motion stir their hearts to love and imitate so blest a Patern. O that the same sweet Spirit of Grace might draw our minds, dear Lord, to thee; O that we could, in every passage of our Life, still actually reflect on the Example of thine.

III.

Thy Retirements were fill'd with holy Speculations, and in the midst of Business thy mind was free for Heaven: Thy Con-
verse

verse with others spent no time; but bestow'd every moment in excellent Charity, to instruct the Ignorant, and reduce the Deceived; to comfort the Afflicted, and heal the Diseased; to convince the Froward, and absolve the Penitent, and persuade all the world to be truly happy. It was thy meat and drink to do thy Father's Will; O make it ours to perform thine; make us in every action still think on thee, what thou wouldest counsel us to do; what thou thy self would'st do, O blessed Jesu, if thou again wert here among us; and when we thus have learnt our duty, Lord make us do what thou hast made us know.

I V.

Take up thy Cross, and follow thy Lord, for his yoke is sweet and his burthen light. My God, who can repine at suffering too much, if they remember the afflictions of Jesus?
Those

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Those many afflictions he so patiently endured, and bore with silence all their weight, even from his humble Cradle, in the Grot of *Bethalem*, to his bitter Cross on the Mount of *Calvary*. He humbled himself for us, and became obedient to death, even the death of the Cross.

V.

How little do we read of glad and prosperous, how much of pains and grief, and perpetual affronts? Sometimes abandon'd by his nearest friends, and left alone among all his discomforts; sometimes pursued by his fiercest enemies, and made the common mark of all their spite: sometimes they plot to ensnare him in his words, and enviously slander his miraculous deeds: sometimes tumultuously they gather about him, to gaze at and abuse this man of Sorrows: sometimes they furiously seize on his person, and hale and drag him

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him along the streets: at last they all conspire to take away his Life, and condemn him to a sharp and cruel Death.

V I.

Have you not seen a harmless Lamb stand silent in the midst of ravening Wolves? So stood the Prince of Peace and Innocence, besieged with a ring of savage Jews. When they blasphem'd him, he replied not again; and when they injuriously struck him, he onely observed their rashness; when they provoked him with their utmost malice, he pleaded their excuse; and when they kill'd him, he earnestly prayed for their Pardon. O strange ingratitude of humane Nature, thus barbarously to crucifie the Worlds Redeemer! O admirable Love of the Worlds Redeemer, thus patiently to die for humane Nature!

V I I.

Say now my Soul, for whom
thy

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thy dearest Lord endured all this, and infinitely more, Canst thou complain of thy little troubles, when the King of Glory was thus afflicted? Canst thou complain of a meanly furnished House, when the Son of God had not where to lay his head? We were the badge of a crucified Lord, and shall we shrink back at every cross we meet? We believed in a God that was crown'd with Thorns, and shall we abide to tread on nothing but Roses? Before our eyes, O Jesu, we see the humble and meek, and shall thy Servants be proud and insolent?

V I I I.

We see thee travel up and down poor and unregarded, and shall thy Followers strive to be rich and esteemed? Thy charitable Labours were maliciously slander'd, and shall not our faults have the patience to be reprov'd? Thou disdain'd'st not to be call'd in scorn, *The*
Car

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Carpenters Son, and cannot our lowness bear a little disparagement? O how unlike are we to that blest Original, who descended from Heaven to become our Pattern! How do we go astray from that sacred path, which the holy Jesus traced with his own steps?

IX.

Pity, O dear Redeemer, the infirmities of thy Children, and strengthen with thy Grace our fainting hearts; arm us, O glorious Conquerour of Sin and Death, against all the fears and terrors of this world: arm all our powers with those Celestial Vertues of Faith, Hope, and invincible Love, that we may still go on, and resolutely meet whatever stands in our way to Heaven. Since we must suffer as Christians and deserve it as sinners; Lord, let us bear it as becomes thy Servants: unworthy are we, O Lord, of the least of thy Favours; O let thy passion

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fion make us worthy of the greatest.

X.

My God , when I consider what thou has suffered for us, and what we have done against our selves : I am amaz'd at the wonders of thy Goodness, and confounded at the vileness of our misery : our Sins were the cause of thy cruel Death, yet still we permit them to live in us. We entertain the worst of thine Enemies, and treacherously lodge them in our own bosoms , preferring a petty Interest before thy Heaven, a transitory Pleasure before eternal Felicity.

X I.

Many we confess are the Follies of our life, and our consciences tremble at their own great guilt : many are the times thou hast graciously pardon'd us, and still we relapse & abuse thy Clemency. The memory of our Transgressions is bitter to us,
and

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and the thoughts of our Ingratitude extremely afflicts us; but is there, O my Jesu, any stain so foul which thy precious Bloud cannot wash away? Is there any heap of Sins so vast, to exceed the number of thy infinite Mercies? O no, thou canst forgive more than we can offend; but thou wilt not forgive unless we fear to offend; unless we seek to thee for Peace and Reconcilement, and humble ourselves in thy holy presence.

XII.

Wherefore, behold, O Lord, we fall down at thy crucified feet, and there ask Pardon for our perverse Affections: reverently we kiss thy pierced hands, and implore forgiveness of our wicked actions: humbly we salute thy bleeding side, and supplicate thy Grace to purifie our Intentions. Open thou, O Lord, our lips to accuse our Crimes, that we blush not to confess what we fear'd
not

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not to do ; make us confess our sins unto thee in an humble manner, then thou, out of thine abundant Goodness, wilt assuredly pardon us : extend thy Mercy, O Lord, over all thy Works, since thy self has declared, 'tis above all thine own.

The PRAYER.

I.

Look up, my Soul, on thy crucified Lord, look up and see the utmost extremity of Divine Love: already we had carried on to a fair degree the Work of our Redemption, in Fasting and Praying, in Travelling and Preaching, in doing Miracles, and bearing Injuries ; but now, to finish all with one incomparable Charity, behold he suffers even Death it self, and Death upon the Cross. Look down, O Lord, we beseech thee,
upon

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upon us, for whom our Lord Jesus Christ vouchsafed to be betrayed into the hands of the Wicked, and undergo the Torments of the Cross, who with thee and the Holy Ghost, lives and reigns one God world without end. Amen.

I I.

O God, who by the mortifying Discipline of Lent, hast graciously disposed us for the solemn Season of closer Preparation to celebrate the Memory of our Saviour's bitter Passion, make us now, we beseech thee, so devoutly attend to, and thoroughly meditate every circumstance of this dear Mystery, that our Lord Jesus may appear crucified even before our eyes, and melt our hearts with such tender Compassion, as may kill in them all Sin, the sole Cause of his Sufferings, and fit us by a perfect Love of him, for a happy part in his glorious Resur-

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*urrection, through the same our
Lord Jesus Christ, to whom with
thee and the Holy Ghost, lives
and reigns ever one God, world
without end. Amen.*

MEDI-

MEDITATION VIII.

Good Friday.

Matth. 27. 50. *Jesus, when he had cried again with a loud voice, yielded up the Ghost.*

I.

SHall we rejoyce, my Soul, to day? shall we not mourn at the Funeral of our dear Redeemer? Such, Oh my Lord, was the excess of thy Goodness, to derive Joys for us from thine own Sorrows: thou forbade'st thy Followers to weep for thee, and reserved'st to thy self alone the Shame and Grief: thou invitest all the world to glory in thy Cross, and commandest us to delight in the memory of thy Passion.

II.

Sing then, all you dear-bought

bought Nations of the Earth,
sing Hymns of Glory to the Ho-
ly Jesus; sing every one who
pretends to Felicity, sing im-
mortal praises to the God of
our Salvation; to him, who for
us endur'd so much scorn, and
patiently received so many in-
juries; to him, who for us
sweat drops of bloud, and drank
of the Dregs of his Fathers
Wrath: to the Eternal Lord
of Heaven and Earth, who for
us was slain by the hands of the
wicked; who for us was led a-
way as a Sheep to the Slaughter,
and as a meek Lamb open'd
not his mouth.

III.

Whither, O my God, did
thy Compassion carry thee!
How did thy Charity too far
prevail with thee! Was it not
enough to become man for us,
but thou must expose thy self
to all our miseries? was it not
enough to labour all thy Life,
but thou must suffer for us even
the

the pains of Death? No, gracious Lord, thy Mercy still observ'd some wants in our Nature as yet unsupplied: thou sawest our too much fondness of Life, needed thy parting with it, to reconcile us to Death: thou sawest our fear of Sufferings could no way be abated, but by freely undergoing them in thine own person.

IV.

O blessed Jesu, whose Grace alone begins and perfects all our hopes; how are we bound to praise thy Love! how infinitely oblig'd to adore thy Goodness! At any rate thou would'st still go on, to heal our weak and wounded Nature, even at the price of thine own dear Blood, thou would'st finish for us the purchase of Heaven.

V.

Awake, my Soul, and speedily prepare thy richest Sacrifice
V of

of humble praise : awake, and
summon all thy thoughts to make
haste, and adore our great Re-
deemer ; for now 'tis time we
should reverently go, and offer
our hearts at the foot of his Cross:
thither let us fly from the trou-
bles of the world ; there let us
dwell among the Mercies of
Heaven, under the shade of that
happy Tree let us kneel, and
often look up to our dearest
Lord : let us remember every
passage of his Love, and be sure
that none escape our Thanks :
Let us compassionate every
stroke of his Death, and one by
one salute his Sacred Wounds.

V I.

Blest be the hands that
wrought so many Miracles, and
were bor'd with cruel nails ;
blest be the feet that so often
travelled for us, and at last were
unmercifully fastned to the
Cross : blest be the head which
was crowned with Thorns ; the
Head that so industriously
studied

studied our Happiness : blest be the Heart which was pierced with a spear , the Heart that so passionately lov'd our Peace : blest be the entire Person of our Crucified Lord, and may all our Powers joyn in his Praise , in thy Eternal Praise, O gracious Jesu, and the ravishing thoughts of thy incomparable sweetness.

VII.

O what excess of kindness was this ! what strange extremity of Love and Pity ! the Lord is sold, that the Slave may be free ; the Innocent condemned, that the Guilty may be saved ; the Physician is sick, that the Patient may be cured ; and God himself dies , that Man may live. Tell me, my Soul, when first thou hast well considered, and look'd about among all we know ; tell me, who ever wisht us so much good ? who ever lov'd us with so much tenderness ?

VIII.

What have our nearest friends done for us, -or even our Parents in comparison of this Charity? No less than the Son of God came down to redeem us; no less than his own dear Life was the price he paid for us: What can the favour of the whole world promise us, compared to this miraculous Bounty? No less than the joys of Angels are become our Hope, no less than the Kingdom of heaven is made our Inheritance.

IX.

To thee, O God, we owe our selves, for making us after thine own Image; to thee, O Lord, we owe more than our selves, for redeeming us with the Death of thine onely Son; nor were our ruines so soon repaired, as at first our Being was easily produced. Thy Power to create us said but one word, and immediately we became a living Soul: but thy Wisdom
to

to redeem us, both spake much,
and wrought more, and suffer'd
most of all: to redeem us, he
humbled himself to this low
World, and all the Infirmities
of our miserable Nature.

X.

He patiently endur'd hunger
and thirst, and the malicious
affronts of enraged enemies:
how many times did he hazard
his Life, to sustain with Courage
the Truths of Heaven! How many
tears did he tenderly weep, in
compassion of his blind ingrateful
Country! how many drops of blood
did he shed in that doleful Garden,
and on the bitter Cross! The
Cross, where after three long
hours of grief and shame, and
intolerable pains, he meekly
bowed his fainting head, and in
the agony of Prayer yielded up
the Ghost.

XI.

So sets the glorious Sun in a
sad Cloud, and leaves our Earth

in darkness and disorder ; but goes to shine immediately in the other World, and soon returns again and brings us light, and so dost thou, dear Lord, and more ; thy very darkness is our light : 'tis by thy death we are made to live , and by thy wounds our sores are heal'd.

XII.

O my ador'd Redeemer, who took'st upon thee all our Miseries, to impart to us thine own Felicities : Can we remember thy Labours for us, and not be convinc'd of our Duty to thee ? Can our cold hearts recount thy Sufferings, and not be inflam'd with the Love that suffer'd ? Can we believe our Salvation cost thee so dear, and live as if to be saved were not worth our pains ? Ingrateful we, how do we slight the Goodness of our God ! how carelessly comply with his gracious Design. For all his Gifts he requires no other return, than to hope still
more,

more, and desire still greater Blessings : for all his favours he seeks no other praise , than our following his steps to arrive at his Glory.

XIII.

O glorious Jesu , behold to thee we bow, and humbly kiss the Dust in honour of thy Death ; behold thus low we bow to implore thy Blessing, and the sure assistance of thy special Grace , that we may wean our affections from all vain desires , and clear our thoughts from all impertinent fancies ; then shall our lives be entirely dedicated to thee, and all the faculties of our Souls to thy holy Service : our minds shall continually study thy Knowledge, and our wills grow every day stronger in thy Love , our memories shall faithfully lay up thy Mercies, and both tongue and heart shall sing for ever, Come let us glory in the Cross of our Lord Je-

Jesus Christ, in whom is our Life and Health, and Resurrection.

The P R A Y E R.

I.

O Eternal Father, who sent'st down thy onely Son to redeem the world enslav'd to Sin and Satan, by assuming our frail Nature, and powerfully teaching us, both by Word and Example its sole way to that Bliss for which we are created: grant, we humbly beseech thee, that the continual memory of his bitter Passion, and Death on the Cross, may beget in us an utter disvalue of the Goods or Ills we meet with here, compar'd to the advancing our selves or others in the esteem of what we hope hereafter; through the same Lord Jesus Christ, thy Son, who with thee and thy Holy Spirit, liveth and reigneth one God world without end. Amen.

II.

II.

O God, who at the price of thy onely Son's last drop on the Cross, hast won our hearts from this life, and all the Goods of it, to the sole pursuit and hopes of thy self in Eternity, possess, we beseech thee, and absolutely dispose of what thou hast so dearly paid for: mortifying us to this world, and confirming our Courage to fight manfully under the Banner of our crucified Jesus, that we stand the shock of all Temptations, and nothing in Life or Death be able to separate us from thy Love in him, our glorious Redeemer.

III.

O God, whose provident Mercy, makes every day a new branch of the Tree of Knowledge to us, whence the evening may gather fresh variety of Fruits, fit to nourish those Souls whom thy Grace has brought to feed on the Tree of Life, the Cross of Jesus; grant, we humbly beseech thee, that no experience of good or evil

evil which this day has afforded may be lost on us ; but whate're of moment has hapned to our selves or others, may, by seasonable and minute rumination, be fitted to render us more skilful in discerning the true value and use of this State in all its postures, and stronger to sacrifice up with our Saviour our whole Concerns, and being here, to thy Will, and the sole advance of thy Glory, which at length will surely crown thy Servants with immortal Bliss, through our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost, lives and reigns ever one God, world without end. Amen.

MEDITATION IX.*Easter Even.*

Matth. 27. 59, 60. *And when Joseph had taken the Body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the Sepulchre and departed.*

I.

IF we rejoyced for our selves in the Sufferings of our Lord, let us now rejoyce for him, that his Sufferings are ended: now that the Fowlers net is broken, and the meek and innocent dove escapt; now that the Cup of Bitterness is past away, and never possible to return again: never again, O dearest Jesu, shall those blest eyes

eyes weep, nor thy holy Soul be sorrowful to death; never shall thy precious Life be subject any more to the bloody malice of ambitious Hypocrites.

I I.

Never shall thy Innocence any more be exposed to the barbarous fury of an ingrateful multitude; but thou shalt live and reign for ever; and all created Nature perpetually adore thee. O happy end of well-endur'd Afflictions! O blessed fruits that spring from the Cross of Jesus! look up, my Soul, and see thy crucified Lord sit gloriously inthroned at the right hand of his Father.

I I I.

Behold the ragged Purple now turn'd into a Robe of Light, and the scornful Reed into a Royal Scepter; the wreath of Thorns is grown into a sparkling Diadem, and all his
scars

fears pollisht into brightness ;
his tears are all now chang'd
into Joy, and the Laughter of
his Persecutors into sad De-
spair. *Herod* long since peri-
shed in miserable contempt, and
Pilate still trembles with ever-
lasting fears ; the impenitent
Jews are scatter'd o're the
world, to attest his Truth, and
their own obdurate Blindness ;
but himself is crown'd with
eternal Triumphs ; and the
Souls he has redeem'd , shall
sing his Victories for ever.

I V.

Blessed be thy Name, O Holy
Jesu, and blessed be the Mercy
of thy Providence , who hast
cast our lot in these times of
Grace , and design'd our Birth
in the days of Light ; when we
may clearly see our ready way,
and directly go on to our glo-
rious end. Till thou appear-
ed'st , O thou onely Light
of the world , our miserable
Earth lay cover'd with dark-
ness :

ness : till thou went'st away,
O thou Sovereign Lord of Life,
thy Saints sat expecting thee
in the shades of death.

V.

The Kingdom of Heaven
was close shut up , and none
permitted to behold thy Glo-
ry : soon as thine own affli-
ons were ended , thou did'st
communicate thy Joys to all
the World : all that esteemed
so blest a sight, and stood pre-
par'd to entertain thy coming :
as for the rest , whose eyes are
shut , or turned away by their
own malice, thy presence yields
them no more Joy, than Light
to those who will not see it ;
but the hearts that love thee
thou fillest with Gladness, and
overflowest them with an O-
cean of heavenly delights.

V I.

Praise our Lord, O you Chil-
dren of men, praise him as the
Author of all your Hopes :
praise our Lord, O you blessed
of

of Heaven, praise him as the finisher of all your Joys: sing, O you reverend Patriarchs, and holy Prophets, sing Hymns of Glory to the great Messias: sing and rejoyce all you ancient Saints, who so long reposed in the bosom of *Abraham*, bring forth your best and purest Incense, and humbly offer it at the Throne of the Lamb, the Lamb that was slain from the beginning of the World, by the sprinkling of whose Bloud you all were saved.

V I I.

O still sing on the Praises of the King of Peace, and bless for ever his victorious Mercy; 'twas he dissolved the Power of Darknes, and brake asunder the bars of Death; 'twas he came down to visit your Prisons, and led you away out of the shades of Sorrow: how did your glad eyes sparkle with joy to see at last your desired Redeemer? how were your spirits

rits transported with delight,
to behold the splendors of his
glorious presence ?

VIII.

O ye foolish , when will ye
understand the gracious Provi-
dence of our Lord in chastning
whom he loves , and scourging
every child he receives. Gold
it self is tried in the fire, and
the faithful man in the Furnace
of Affliction ; we are bought
with a price , even the most
precious Sweat and Bloud of
Jesus ; henceforth to call him
Master, whose Service is per-
fect Freedom, and gives us ef-
fectual power to become the
Sons of God : the chains fell
off our hands and feet, where
rhine , dear Redeemer , were
nailed to the Cross.

The PRAYER.

O God, who hast submitted thy onely Son, our Saviour Jesus, to expire on the Cross, and descend into the Grave, that he might destroy the Life of Sin, and bury the terrour of Death, grant, we beseech thee, they may never revive, or rise again to tempt or fright us from the ways of Vertue, nor shake this sure and fundamental Truth, which thy Grace has laid in our hearts, that the greatest mischiefs our Salvation can cost us here are but momentary, and work above measure exceedingly in us an eternal weight of Glory, through the same our Lord Jesus Christ, thy Son, who with thee and the Holy Ghost, lives and reigns one God, world without end. Amen.

MEDI-

MEDITATION. X.

On Easter day.

Matth. 28. 6. *He is not here; for he is risen, as he said: come see the place where the Lord lay.*

I.

O Death, where is thy Sting!
O Grave, where is thy
Victory! Christ is risen from
the dead, and become the first
fruits of them that slept; the
Lord of Life is risen again, and
has cloath'd himself with im-
mortal Glory: he that raised
up Jesus, will also raise us up,
and refine our vile flesh into the
likeness of his glorious Body:
worthy is the Lamb that was
slain, to receive Power, and
Dignity, and Wisdom, and
Strength, and Honour, and Glo-
ry,

ry, and Blessing for ever and ever.

I I.

Sing to our Lord a Psalm of Joy ; sing Praises to the God of our Salvation ; sing with a loud and chearful voice ; sing with a glad and thankful heart ; say to the weak of Spirit, be strong, and to the sorrowful, be of good Comfort ; tell all the world this Soul-reviving Truth, and may their hearts within 'em leap to hear it; tell them the Lord of life is risen again, and has cloath'd himself with immortal Glory. He made the Angels Messengers of his Victory , and vouchsafed even thy self to bring us the joyful news.

III.

How many ways did thy Mercy invent , O thou wise contriver of all our Happiness ! to convince thy Followers into this blest Belief, and settle in their hearts a firm ground of Hope? Thou appeared'st to
the

the holy women in their return from the Sepulchre, and open'dst their eyes to know and adore thee; thou overtook'st in the way the two that discours'd of thee, and mad'st their hearts burn within them to hear thee: thou shewd'st thy self on the stedfast shore, to thy weary Disciples labouring at Sea.

I V.

Labouring, alas, all night in vain, without the Blessing of their beloved Jesus: thou shewd'st thy self, and told'st them who thou wert, in the kind known token of a beneficial miracle; through the doors, though shut, thou swiftly pass'd'st, to carry Peace to thy comfortless Friends, to encourage their Fears with thy powerful presence, and secure their Faith by thy charitable Arguments.

V.

How did'st thou condescend to eat before them, and invite them

them to touch thy impassible Body ! how did'st thou sweetly provoke that incredulous Servant to thrust his hand into thy wounded side ? Actions we know unfit for thy glorified state, but absolutely necessary for our slow belief. How often, O my gracious Lord, in those blessed forty days did thy Charity last to meet with thy Disciples ! that thou mightest teach them still some excellent Truth, and imprint still deeper thy love in their hearts, discouraging perpetually of the Kingdom of Heaven, and establishing means to bring us thither.

V I.

Raise up thy head, O my Soul, and look up, and behold the Glory of thy crucified Saviour : he that was dead and laid in the Grave, low enough to prove himself Man, is risen again & ascended into Heaven, high enough to prove himself
God :

God : he is risen and made the Light his Garment, and commanded the Clouds to be Chariot of his Triumph, the Gates of Heaven obeyed their Lord, and the everlasting doors opened to the King of Glory.

VII.

Enter bright King attended with thy beauteous Angels, and the glad train of thy new-delivered Captives ; enter and repossess thy ancient Throne, and reign eternally at the right hand of thy Father ; may every knee bow low at thy exalted name, and every tongue confess thy Glory : may all created Nature adore thy Power, and the Church of thy redeemed exult in thy Goodness. Whom have we in Heaven, O Lord, but thee, who expressly went'st thither to make way for thy Followers ? what have we on Earth, by our Hope, by following thee, to arrive at last where thou art gone before us ?

VIII.

VIII.

O glorious Jesu, our Strength,
our Joy, and the immortal
Life of all our Souls! be thou
the principal Subject of our
Studies, and daily entertain-
ment of our most serious
Thoughts. Draw us, O dearest
Lord, from the World and our
selves, that we be not entangled
with any Earthly desires. Draw
us after thee, and the Odours
of thy Sweetness, that we may
run with delight, the way of
thy Commands: draw us up to
thee and thy Throne of Bliss,
that we may see thy Face, and
rejoyce with thee for ever in
thy Kingdom.

The

The PRAYER.

O God, whose gracious Providence restores to thy Church the Face and Voice of holy Exultation, by the triumphant Festival of our Saviours Resurrection! Grant, we humbly beseech thee, that the Joy which shines in our Looks, may flame in our Hearts, and by purifying them, make us worthy of those high and glorious hopes, so firmly sealed to us by this days experience, of rising again at last from our Graves, and rejoicing thenceforth for ever, in a State of blissful Immortality, through our Lord Jesus Christ thy Son, who with thee and the Holy Ghost lives and reigns one God World without end. Amen.

MEDITATION XI.

On Easter Munday and Tuesday.

I.

Our Lord that was dead and buried, rose again the third day, loosing the Sorrows of Hell, according as 'twas impossible that he should be holden of it: He left his Grave but not our Earth, till he had raised a Cloud of Witnesses to his Resurrection.

II.

Every day of forty he appear'd to some or other of his Disciples, to confirm their Faith, and open their Understandings, and prepare their Hearts to bear his Ascension from them. Christ the third day rose again, according to the Scriptures, and was seen of *Cephas*, after that of the *Eleven*, then of more than

494 On Easter Munday, &c.

five hundred Brethren together. moreover of *James* then; of all the Apostles thy Testimonies, O Lord, are render'd even too credible by so great a Cloud of Witnesses encompassing us.

III.

Bring to our Lord all you his Servants, bring to our Lord the Sacrifice of Praise; bring to our Lord all you Nations of the Earth, bring Hymns of Glory to his great Name: He is our God, and we his People, created by his Goodness to be happy for ever: He is our Redeemer, and we his Purchase, restor'd by his Death to a better Eternity.

IV.

Let us learn of him, and he will teach us his ways; let us follow him, and we shall walk in the Light; for the Law and its Types were given by *Moses*, but Grace and Truth came by *Jesus Christ*. Come let us attend to the House of our Lord,

and

and celebrate this day with a holy Joy, imploring his Mercy for all we need, and blessing his Bounty for all we have.

V.

Come lets adore our God that redeem'd us, and blessed be the Mercy of our God, who has left no way untry'd, that could possibly recover us; who not onely offers us Salvation, but lays in means before-hand to make us accept it. All's one to thee, O mighty Lord! whether Joy or Sorrow, so mankind be sav'd: Bless the Lord therefore, O my Soul, and all that is within me bless his Holy Name.

V I.

Blessed be thy Holy Name, O glorious Son of God! and blessed be thy Mercy for ever: Thou hast perfectly fulfilled all thy Prophets foretold, and infinitely transcended all the Wonders they admir'd; thou hast done enough to convince us in-

to Faith, and suffer'd too much
to enflame us with thy love, blef-
sed be thy Holy Name, O glo-
rious Son of God, and blessed
be thy Mercy for evermore.

VII.

By seeking our selves in this
World of Vanity, we lose both
thee, O Lord, and our own
Souls; by seeking our selves in
thee and thy Love, we find
both thee and our own Happi-
ness, enjoying already a sweet
possession of Hopes, to end e're-
long in a sweeter fruition of
Glory. Thou art, O Lord, the
free Bestower of all we have,
thou art the Faithful Promiser
of all we expect.

The PRAYER.

O God, whose gracious Providence establisheth the important Faith of our Lords Resurrection, by his frequent conversing with his Disciples and Followers, the Space of Forty days after in all most convincing Circumstances! Grant, we humbly beseech thee, that by its proper effects, our rising from dead Works, and Conversation every ways worthy firm Believers of it, we may daily more and more attest this glorious Mystery, and advance that great Day, when no longer by Faith, but with these very Eyes we shall see him for ever, who with thee and the Holy Ghost lives and reigns ever one God world without end. Amen.

MEDITATION XII.

On the Ascension, and Whitsunday.

Luke 24. 51. *And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.*

Acts II. 1. *And when the day of Pentecost was fully come, they were all with one accord in one place.*

I.

Look up, languishing World, look up, and see how punctually thy Faithful Lord performs his Word. When he had finish'd here that glorious Work which his Goodness undertook for our Redemption; when he had told us what we ought to do, and what to suffer for the Kingdom of Heaven; when

when he himself had done more than he required of us, and suffer'd more than our boldest hopes could expect of him; when he had wrought our Salvation so far, that he saw his absence more expedient for us.

I I.

He first prepares the Hearts of his Disciples, and comforts their Sorrows with these sweet words: *Children, I will not leave you Orphans, but I will pray the Father, and he shall give you another Comforter, even the Spirit of Truth, who shall teach you all things; and bring to your remembrance whatever I have said. Peace I leave with you, my Peace I give you, let not your heart be troubled, nor let it be afraid. I go to my Father, and to your Father, to my God and to your God; I go to prepare a place for you, that where I am, there you may be also.*

III.

This said, he led them forth together, and gave them his Blessing; and parting from them went away into Heaven. So loving Mothers, when the weaning-time is come, withdraw themselves from their beloved Children. But while they thus deprive their tender little ones of their own most dear and all-supplying presence, they still depute some faithful friend to assist them; for though they leave 'em, they mean not to forsake 'em. Such and far greater was the Care of our God, as his Love is far greater than that of Mothers.

IV.

He saw it necessary for so mysterious a Faith, to be shewn in a clear and supernatural Light, to the first Believers, that they might confidently recommend to others what they knew so infallibly was certain to themselves: He saw it necessary

sary for so perverse a world
to infuse into its first Conver-
ters the fulness of Charity;
that with an ardent Zeal they
might instruct their hearers;
and with a patient courage o-
vercome their Opposers. He
saw it necessary for such variety
of Nations, to furnish his Prea-
chers with variety of Tongues,
that they might teach every
one in their Native Speech, and
understand their Doubts, and
satisfie their Objections.

V.

Wherefore, when the ap-
pointed time was come, as all
the Works of God go forth in
their fittest Season. When the
Disciples were gather'd toge-
ther in one mind and place,
and so excellently disposed for
the visits of Heaven. When
they had long continued in ar-
dent Prayer, and wrought up
their affections to the utmost
point of desire, suddenly there
was made a sound from Hea-

ven, whence every good and perfect Gift descends; a vehement wind fill'd the whole House; for the Grace of God is strong and liberal. Behold, on the head of each sate a Tongue as of Fire; the properest Inablements to convert the world.

VI.

While they were all illuminated with a pure light, and all inflam'd with a fervent heat; and to communicate both to every Nation, were all indued with the gift of Languages. Thus was the Promise of our Lord fulfilled; thus was the Messengers of everlasting Peace prepar'd, miraculously Baptiz'd with the Holy Ghost and Fire, and perfectly qualified for their great Commission, to preach to every Creature this happy Gospel, *He that believes and is baptiz'd shall be saved.*

The PRAYER
On Ascension-day.

Blessed be thy merciful Providence, O Jesu ! who, when thou hadst finish'd thy great Work on Earth, ascendest into Heaven to draw up our minds even thither after thee ; that where our happiness is, there might our heart be also ; Blessed be thy infinite goodness, O dear Redeemer ! Who, when thou hadst taught us the Words of Eternal Life, sent'st down the Holy Ghost to make us observe them, and raise up our affections to that glorious Kingdom whither thou art gone before us. Amen.

The

The PRAYER
For Whitsunday.

O Sweetest Spirit of Love!
who descend'st in the mild
Emblem of a Dove, purge out of
the midst of us all bitterness and
gall of Malice, that with meek-
ness we may receive the ingrafted
Word able to save our Souls,
Enlighten our Darkness, inflame
our Coldness, purge our Drossiness,
sweeten our Soweriness, pardon
our Sinfulness, reform our Wicked-
ness, seal all thy Gracious Pro-
mises of thy Gospel to us, and seal
us to the day of Redemption.
Amen, Amen.

The end of the Fifth Part.

A
New-years-Gift,
Composed of
P R A Y E R S
AND
M E D I T A T I O N S,
WITH
Devotions
FOR
Several Occasions.

The Sixth Part.

L O N D O N:

Printed for *Simon Neale*, at the
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DISCUSSION

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A
New-years-Gift.

The Sixth Part.

MEDITATION I.

For the Assistance of God's Holy Spirit.

ROM. 8. 13. *For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the body, ye shall live.*

I.

COME let us humbly first implore his Grace, to make us worthy to adore our Sanctifier; who from the Father and the

the Son eternally proceeds, and with the Father and the Son is equally Glorified : He infuses into us the Breath of Life, and brings us forth in our second Birth ; a Birth that makes us Heirs of Heaven, and gives us a Title to everlasting Happiness.

II.

Let us prepare our Understandings, to assent to his Truths, and our Wills to follow his Divine Inspirations ; let us fill our Memories with his innumerable Mercies, and our whole Souls with the Glory of his Attributes ; let us confidently address to him our Petitions, who promises to help the Infirmary of our Prayers ; let us not doubt the Bounty of his Goodness, but hope he will grant what himself inspires to ask.

III.

Lord, with how sweet and natural a Conduct does thy Providence

vidence govern the Children of men? leading them on from one degree to another, till thou hast brought them up to their highest Perfection: thou put'st them to learn in the School of Vertue; and dispos'st their Capacities into several forms. In the first Ages, when the World was young, thou gav'st them for their Guide the Book of Nature; there thy Divine Assistance helpt them to read some few plain Lessons of their Duty to thee: they saw this admirable frame of Creatures; and as far as these could argue, they could conclude.

IV.

Sure there's a God, the cause of all things; sure there's a Providence, the disposer of all things. He must be powerful that made so vast a World; He must be wise that contrived such excellent Works. He must be Goodness it self, that did all this for us; and we ingratic-

grateful wretches if we'll do nothing for him. Thus far some few could say, and very few could do with those slender assistances they then enjoyed. After thou gav'st thy People a written Rule, which trained them up in a set Form of Discipline, which grew and spread into a publick Religion; and uniformly profess'd by a whole Nation.

V.

They had some weak conceit of the Kingdom of Heaven, and some imperfect means to bring them thither: But for those high supernatural Mysteries, that so gloriously exalt the Christian Faith, they all, alas, were blind or in the dark; and dangerously exposed to the effects of their ignorance: wanting those clear Instructions, to know their End; wanting those powerful Motives to love their God. Yet this prepared them for the times of Grace; to which thy
Mer-

Mercy, O Lord, reserv'd far
greater Favours.

V I.

To which thou had'st promised by thy Holy Prophets an effusion of Blessings from thy full hands. *I will put my Law in their bowels, and write it in their hearts; I will be their God, and they shall be my People. I will pour out my Spirit upon all flesh, and your Sons and your Daughters shall Prophecy. They shall teach no more every one his Neighbour; for all shall know me, from the greatest to the least.* O merciful Lord, who hast lov'd us from the beginning, be graciously pleased to love us to the end.

V I I.

Pity the unhappy State of fallen Mankind, which neither Nature nor Law could bring to Perfection. If any riper Souls came forward to the Birth, there wanted Spirit to bring them forth; but O, send out thy

thy Spirit, O Lord, and they shall be created; and from their Nothing of Sin raised to the Life of Holiness; send out thy Spirit and renew the face of the Earth, and our Weeds and Thorns shall be turned into a Paradise.

VIII.

Consider now my Soul the Mercies of thy God; consider the Wonders he has wrought for the Children of Men. The Eternal Father created us of nothing, and set us in the way to everlasting Happiness. The Eternal Son came down from Heaven to seek us, and restore us again, when we had lost ourselves, the Eternal Spirit sends his Grace to sanctify us; and gives us strength to walk that holy way. Thus every person of the Sacred Trinity, has freely contributed his peculiar Blessing; and altogether, as one co-infinite Goodness, have graciously

cioufly agreed to compleat our Felicity.

IX.

But O ingrateful we! was it not enough to receive of our God all we have and are? was it not enough that the Son of God should come down, and live to teach us, and die to redeem us? was not all this enough to make us Love? and Love is all he aimed at, and Love was all we needed! Let us confess to thee, O merciful Lord, let us confess to thee our miserable Condition. Such was, alas, the Corruption of our Nature, and so many and strong the Temptations round about us, that without this thy last miraculous Favour, of sending the Holy Ghost to guide and quicken us, we should have still remained in our old dull place; slow to Understand, and slower to Obey.

X.

We should have quite forgotten

ten our God that made us ; and neglected the Service of our Lord that bought us , had not thy Fulness been readily furnished with one Blessing more to bestow on thy Children ; hadst not thou providently reserved a better Blessing , than the dew of the Clouds and Fertility of the Earth ; better than plenty of Corn and Wine , or the multitude of Posterity , or Dominion o're our Brethren.

XI.

These were the great Rewards of the old Law ; but behold far greater than these are here. Divine Refreshments from the Heaven of Heavens ; and the rare delicious Fruits of the Holy Ghost ; Meekness and Peace , and Joy diffused in our Breasts ; Strength and undaunted Courage kindled in our Hearts ; a thousand sweet embraces of the Spouse of Souls ; a thousand dear pledges of his everlasting Love ; these are the great

great Rewards of the Law of Grace ; and given to prepare us for the Kingdom of Glory.

XII.

O blessed Spirit, who bestow'st thy Favours as thou pleasest ; and the more thou hast given, still the more thou giv'st ! Fit and dispose thy Servants first to entertain thee, then graciously vouchsafe to descend into our hearts. Fill us, O Holy Ghost, and our little Vessels ; and as thou fillest us, enlarge our Capacities : make us the more we receive of thee, still grow in desire of receiving more, till we ascend to those satisfying Joys above, where all our Faculties shall be stretcht to the utmost ; where they shall all be filled to the brim, and overflow'd with a torrent of pleasure for ever.

The

The PRAYER.

Come Holy Spirit, the first dispenser of all Graces! visit the Hearts of thy Servants, and replenish them with thy Sacred Inspirations; illuminate our Understandings, and inflame our Affections, and sanctifie all the Faculties of our Souls; that we may know, and love, and constantly do the things that belong to our Peace, our everlasting Peace.

I I.

To love one another is a happy Life, a Heaven upon Earth, and the blest effect of the fire of the true Spirit, which warms without scorching, and shines without smoking, and enlightens without consuming. Kindle in our hearts, O Lord, the holy fire of Meekness, Peace and Unity; that all the world may know whose Disciples we are, by seeing us love one another. But O deliver

liver us from the contrary fire;
the fire of the false Spirit, that
scorches without warming, and
smokes without shining, and con-
sumes without enlightning. De-
liver us from Faction, Schism,
and Heresie, and every least un-
charitable passion; this we beg
through Jesus Christ our Lord
and Saviour. Amen.

Y

MEDIA

MEDITATION II.

*On St. Matth. 3. 2.**Repent, for the Kingdom of Heaven is at hand.*

I.

MY God, when I remember those words of thine, *Repent, for the Kingdom of Heaven is at hand.* When I consider they were the first thou spak'st in publick, the chosen Text of the eternal Wisdom; instantly I am struck with the importance of the Duty, and deeply affected with the power of the Motive. If what this last line says be not wholly true, but repeated in course, as a Form of Devotion, forgive, dear Lord, the deceitfulness of my heart, and make me think as well as say my Prayers. Make me

me apply those searching words
to my self, and bind them fast
on my immortal Soul.

I I.

Repent, O my Soul ! for the
Kingdom of Heaven is at hand ;
Repent, for the Kingdom of
Heaven depends on thy Repen-
tance. Unhappy me ! I can-
not live without Sin, nor hope
for Pardon without due Re-
pentance. I cannot Repent
without the Grace of God, nor
obtain his Grace without his
own free Gift. O my sweet
Saviour, who cam'st not to call
the Righteous, but such as I
am, Sinners to Repentance !
Since I am not strong enough
to be perfectly Innocent, at
least make me humble enough
to be truly Penitent ; make me
heartily sorry for what I have
done amiss, and not do again
what will make me sorry.

I I I.

Let not our Lord be angry,
and we will speak yet once
Y 2 more ;

more ; for we have much to ask, and he has infinite to give. We have much to ask for our selves and all the world, who depend entirely on his free Goodness. Many, O Lord, are the Graces we want ; and none can give them but thy Bounty. Many are the Sins and Miseries we are exposed to ; and none can deliver us but thy Providence. Woe to the day and hour wherein I sinned ; woe to the many days and hours I have foolishly mispent ; or rather woe to me who abuse my days and hours, allowed by thy Goodness to work out my Salvation.

I V.

Deliver us, O Lord, from the punishments we deserve ; and deliver us from the Sins that deserve those punishments. Deliver us, O Lord , from what thou know'st is against us ; deliver us from what we know our selves will undo us. De-
liver

liver us from the Spirit of Prophaneness and Infidelity; from the Spirit of Errour, Schism, and Heresie; deliver us from the Spirit of Pride and Avarice; from the Spirit of Anger, Sloath, and Envy. Deliver us from the Spirit of Drunkenness and Gluttony; from the Spirit of Lust, Wantonness, and Impurity: Deliver us, O gracious God, from every evil Spirit, and vouchsafe to give us thine own good Spirit.

V.

Vouchsafe to give us the Spirit of Fortitude; the Spirit of Temperance, Justice, and Prudence; the Spirit of Wisdom, Understanding, and Counsel; the Spirit of Knowledge, Piety, and fear of thee; the Spirit of Peace, Patience, and Benignity; the Spirit of Humility, Sobriety and Chastity. O thou who never deniest thy Favours, unless we first deny our Obedience! thou who art often near

us, when we are far from thee ;
often ready to grant, when we
are unmindful to ask ! Refuse
not, O Lord to hear us, now we
call on thee ; and make us still
hear thee when thou call'st to
us.

V I.

Fill our Understandings with
the knowledge of such Truths,
as may fix them on thee the
Eternal Verity ; inure our
Wills to imbrace such Objects,
as may unite them to thee the
Soveraign Goodness. Shew us
the narrow way that leads to
Life ; the way which few can
find, and fewer follow. Guide
us still on in the middle path of
Vertue , that we never decline
to any vicious extream. Let
not our Faith grow wild with
superfluous branches , nor be
stript into a naked and fruitless
trunck : let not our Hope swell
up to a rash Presumption, nor
shrink away into a faint Despair.
Let not our Charity be cool'd
into

into a careless Indifferency, nor heated into a furious Zeal.

VII.

BUT above all, suffer us not, O Lord, to be guilty of those unpardonable sins, against thy Holy and Blessed Spirit; suffer us not obstinately to persist in any known Wickedness; nor maliciously impugn any known Truth. Suffer us not to die in our sins without Repentance; but O have Mercy on us in that serious hour. Have mercy on us, and govern us in our Life; have mercy on us, and save us at our Death.

The PRAYER.

COME Holy Spirit, the free
 dispenser of all Graces! vi-
 sit the Hearts of thy Servants,
 and replenish them with thy Sa-
 cred Inspirations; illuminate our
 Understandings, and inflame
 our Affections, and sanctifie all
 the Faculties of our Souls; that
 we may know, love, and con-
 stantly do the things that be-
 long to our everlasting Peace;
 and endeavour to work out our
 own Salvation with fear and
 trembling, breaking off our sins
 by Repentance, that Iniquity may
 not be our Ruine, but may safely
 arrive at last, and live for ever
 in thy Heavenly Kingdom for-
 evermore. Amen.

MEDITATION III.

On St. Matth. 11. 28, 29, 30.

*Come unto me all ye that labour,
and are heavy laden, and I
will give you rest. Take my
yoke upon you, and learn of
me, for I am meek and lowly
in heart: and ye shall find
rest unto your Souls. For my
yoke is easie, and my burthen is
light.*

I.

Retire now, my Soul, from
thy common thoughts,
permitted to entertain thy less
serious hours. Retire, and call
thy wandring fancies home,
and speedily range them into
Peace and Order; that thou
may'st so be prepared to hear
thy Lord invite thee among
the rest to taste his Sweetness.

Y 5

Come

526 On St. Matth. 11. 28, &c.

Come to me you that labour, and are opprest, and I will refresh you. Take my yoke and learn of me, for I am meek and humble of heart; and you shall find rest to your Souls; for my yoke is sweet and my burthen light.

I I.

Enough, dear Lord, enough is said, to draw all the world to thy Holy Discipline. What can be offer'd so agreeable to our Nature? too much, alas, inclin'd to Pleasure and Profit: What can be offer'd so powerfully attractive, as to make our Work delightful, and then reward it; as to propose an Employment like the Musick of Churches; devout, and sweet, and gainful to the performers. Whither, O my God, should we go, but to thee? thou hast the words of Eternal Life.

I I I.

Thou art our wisest Instructor to know what to do; and only

only Enabler to do what we know : Thou art the free Bestower of all we have ; and faithful Promiser of all we hope. Thou kindly callest us , O make us gladly hear thy voice, and constantly follow it , till we come to thee. Suffer us no longer to go astray like lost sheep , wandring up and down in our own by-ways. Suffer us no longer to be distracted among many things, from thee, O Lord, who art but one. But gather us up from the World into our selves ; then take us from our selves into thee ; there to be ravisht with thy Holy Embraces, there to be feasted with the Antepasts of Heaven.

IV.

O how unspeakable are thy Sweetnesses , O Lord , which thou hast hid for those who fear thee ! which thou hast partly revealed to those who love thee, and keep their Tests uncorrupted

rupted with the world. But O, what are they then to those who see thee, and in that sight see all things else! to those who rejoyce perpetually before thee, and in that joy find all joys else!

V.

O beauteous Truth, which known it forces Love, and lov'd begets Felicity! Live thou for ever in my faithful memory; and be my constant Guide in all my way. Still let me think on those Joys above, and undervalue all things compared to my Salvation. Still let me think on my Saviour's Love, that purchased for me all those Joys.

V I.

O my ador'd Redeemer! be thou the Master-wish of my heart, the scope and end of all my time. Soon as I wake, let me look up to thee; and when I arise, humbly adore thee on my bended knees: Often in
the

On St. Matth. II. 28, &c. 529

the day let me call in my thoughts to thee; and when I go to rest, close up mine eyes in thee. So shall my time be govern'd by thy Grace, and my eternity crown'd with thy Glory.

VII.

Lord, e're I take my leave, let me repeat some few words more of those incomparable many thou hast left among us. Let me attentively meditate their substantial sence; and settle them as principles of my life and actions. Lay not up for your selves treasures on Earth, where rust and moth corrupt, and thieves break thorow and steal. But lay up for your selves treasures in Heaven, where neither rust nor moth corrupts, nor thieves break thorow and steal: for where your Treasure is, there will your heart be also.

VIII.

VIII.

Go now, you curious, and study what you please ; for me, I'll stay and listen to my Saviour, he'll teach me high and sure and useful truths ; he'll teach me truths that will make me happy. Hark but this one word more, and you'll stay too, if any sense of your eternal good can hold you ; hark how he kindly tells us this new and glorious secret, We shall be hereafter like the Angels in Heaven.

IX.

O sweet and precious words to them that relish it, and thoroughly digest its strong nourishment, to them that feed on't as often as their daily bread ; we shall hereafter be like the Angels in Heaven, and what, O dearest Lord, are those blessed Angels, but Spirits that know, and love and delight for ever ? Such, O my Soul, we shall be, and that sweet life

On St. Matth. 11. 28, &c. 531

life we shall lead, we shall be and live like the Angels in Heaven.

X.

We shall know all that's true, and love all that's good ; and delight in that knowledge and love for ever. No ignorance shall darken us, nor error deceive us ; no cares shall perplex us, nor crosses afflict us ; we shall be like the Angels in Heaven, our joys shall be full, and pure, and everlasting ; we shall be like the Angels in Heaven. Cheer thee, my Soul, and bless thy bounteous Lord ; 'tis by him we shall be like the Angels in Heaven ; cheer thee, and raise thy hopes yet gloriously higher. We shall be like himself, for we shall see him as he is.

The

The PRAYER.

I.

O Lord, whither should I go but to thee? Thou hast the words of eternal Life. My Conscience accuses me of breaking all thy Commandments. I have sinned in thoughts and words; in thoughts more than I can think, and in words more than I am able to express for the number of them, that I have scarce room for any more. I am impure, but thou of purer eyes than to behold Iniquity; therefore if thou shouldst enter into Judgment with me, I am not able to answer thee one word of a thousand.

II.

I confess there is but one way to fly from thee as an angry God, but to fly to thee as a reconciled Father; reconciled in the Blood of thy Son Jesus Christ, to fly from the strict Bar of Judgment, to thy tender Bowels of Compassion,

On St. Matth. 11. 28, &c: 533

sion, not according to my merits,
but according to my necessities;
and humbly beseech thee, pardon
all my sins past, and strengthen me
against all sin for the time to come,
and to this end awaken my dead
Conscience, confirm my Judgment,
enlighten my Understanding, con-
form my Wills, reform my Life,
enflame my Zeal, and confirm
my Faith, that from henceforth I
may live unto thee, and serve
thee, and rest unto my Soul; for
thy yoke is easie and thy burthen
light.

MEDI-

MEDITATION IV.

On St. Luke 19. 41.

And when he was come near, he beheld the City, and wept over it.

I.

Lift up thy voice, *Jerusalem*, and be not afraid; say to the City of *Judah*, Behold your God, behold the Lord your God is come with a strong hand; his Reward is with him, and his Work before him: He is come to bring redemption to all the world, and graciously offers it first to you his people; but you refused the Holy one, and the Just, and desired a Murtherer to be granted to you.

II.

Hark with how sweet and elegant a Compassion thy kind
Re-

Redeemer complains of thy ingratitude : O *Jerusalem*, *Jerusalem*, thou that kill'st the Prophets, and ston'st them who are sent to thee. How often would I have gather'd thy Children together as a Hen gathers her Chickens under her wings, and thou wouldst not. Hark, with how tender and charitable reproof thy Lord unwillingly withdraws from thee his Favour. O hadst thou known, even thou, at least in this thy day the things which belong unto thy peace ! but now they are hid from thine eyes.

III.

Harken once more, and if his Kindness cannot move thy Love, he'll try how his Anger can work upon thy Fear. Harken then, and tremble at those terrible threatnings with which thy provident Lord forewarns thee of thy danger ; Gird thee with sackcloth, *Jerusalem*, and lie

lie down in ashes ; cover thee with mourning, and bitterly lament : for the day shall come when thy enemies shall besiege thee, and compass thee about with a trench.

I V.

They shall not leave one stone upon another, but beat thee to the ground, and thy Children in thee. Thy people shall be slain by the edge of the sword, and led as slaves into all Countries. They shall wander up and down without King or Prince ; they shall mourn without Sacrifice or Altar ; and *Jerusalem* shall be trodden under feet by the *Gentiles*, till the fulness of Nations be accomplished.

V.

But O, how long, Lord, Holy and Merciful, how long ! wilt thou be angry with them for ever ? Hast thou not said, He that scatters *Israel*, will gather them again ; and keep them as

a Shepherd does his flock. Remember thy ancient Promises, O Lord, and save the remnant of thy once-lov'd *Israel*; take away the veil from before their eyes, that they may see thy Truth, and imbrace it: take away the hardness from their stony hearts, that they again may be thy people, and thou again their God.

V I.

Then shall they lay aside the garment of Mourning, and put on the brightness which comes from thee. They shall celebrate the Jubilee of this their greatest Deliverance, and every one sing in that day of Joy, Come let's ascend to the Mountain of our Lord; let us learn his ways, and walk in his paths. As it was our Wickedness to go astray from our God; so now return'd, let us seek him ten times more.

VII.

VII.

Too late have we known thee, O thou ancient Truth; too late have we lov'd thee, O thou desired of all Nations! we were misled by the Errour of our Fathers; we were abused by our own blind Passions. The Kingdom we expected deserves not that name, a short, and vain, and troublesome Prosperity. Thy Dominion, O Lord, is in Holiness and Peace; and of thy Kingdom there shall be no end.

VIII.

Such was the Kingdom thou promised'st to *David*, Thy Throne will I establish for ever. Such is the Kingdom thou giv'st to thy Servants; they shall live and reign with thee for ever. O make us love, dear Lord, this eternal Kingdom, and all things else shall be added to it. O make us love this eternal Kingdom, though nothing

thing else be added to it.
Thou art, O Lord, the true
Light of the World; they who
follow thee walk not in Dark-
ness.

The

The P R A Y E R.

O Lord, we beseech thee, call home thine ancient people the Jews; bring in the fulness of the Gentiles, that they may be all one sheep-fold under one Shepherd. O that thy saving Light might shine forth upon those many thousand Souls who sit in Darkness, and in the shadow of Death, before they go hence, and be no more seen.

I I.

Reveal thy Son and his saving Gospel to those Asiaticks, Affricans, and Americans, that never heard of a Crucified Jesus. O do good in thy good pleasure to this our Sion, make up the breaches of this our Jerusalem; teach us, O Lord, at least in this our day, to know the things that belong to our peace, before they come to be hid from our eyes.

I I I.

Yet how long, O Lord, how long

over Jerusalem. 541

long wilt thou be angry? for
ever shall thy Jealousie burn like
fire? O remember not against us
the Sins and Offences of our lives
past; let thy tender Mercies
speedily prevent us, for we are
brought to great misery. Help us,
O help us, O God of our Salvation;
for the Glory of thy Name; O
deliver us, and be merciful unto
our sins for thy Names sake.
Hear us, and have mercy upon
us, and do more abundantly for
us than we are able to ask or
think, for thy Son, and our Re-
deemers sake Christ Jesus. A-
men.

2

MEDI-

MEDITATION V.

• In Sickneß.

Job 19. 25, 26, 27. I know
 that my Redeemer liveth, and
 that he shall stand at the lat-
 ter day upon the Earth. And
 though after my skin worms
 destroy this body, yet in my
 flesh shall I see God. Whom
 I shall see for my self, and
 mine eyes shall behold, and not
 another, though my reins be
 consumed within me.

I.

Come let us praise the
 Goodness of our God, who
 orders every thing to the best
 for his Servants; whose Pro-
 vidence governs us all our
 Life, and at last sends the Mes-
 senger of Death. He casts us
 down on the beds of Sickneß;
 and

and draws our curtain 'twixt
the world and us; shutting
out all its vain designs, and con-
tracting all business to our Bed
of Sickness; there in that quiet
solitude he speaks to our hearts,
and sets before us all our Life;
there he discovers the Falla-
cies of this World, and invites
us now at last to prepare for the
other.

I I.

Thither he sends his Messen-
gers of Peace, to treat with our
souls, and reconcile them to Hea-
ven. Thither he sends even
his onely Son, to secure our pas-
sage, and conduct us to himself.
O how quite other will our
thoughts be then to what they
were in our careless health?
How shall we freely censure
what we once esteem'd; and
be easily convinced into wiser
Counsels, when our bodies shall
be dried up with a burning
Feaver, and wasted away with
a deep Consumption; when

our unruly Senses shall be checkt with pain, and our rash minds made sober with fear: when the occasions of sin shall be removed away, and every thing about us inclines us to repent.

III.

Blessed for ever be thy Name. O Lord, whose Mercy sanctifies even thy Punishments into Favours. Thou bringst us low, to perswade us to be humble; and prescrib'st us a Sicknesse to cure our Infirmities. Thou commandst the Grave to dispen-
pence with none, but indifferently seize on all alike. That all may alike provide for that fatal hour, and none be undone by mistaken hopes, thou tell'st us plainly, we all must die; but kindly conceal'st the time and place; that everywhere we may stand on our guard, and every moment expect thy coming.

IV.

I V.

Come let us humble our
selves in the sight of God ; and
spread before him all our Com-
plaints : He is the Great Crea-
tor of the World, and Sove-
raign Judge of all Mankind :
He sits above on his Glorious
Throne ; and in his hands are
the keys of Life and Death.
Whatever he pleases he brings
to pass, and none can resist his
Almighty Power : whatever he
does is still the best, and none
can accuse his all-knowing
Goodness. All things do live
to thee, O Lord, thou sole Pre-
server of universal Nature :
Thou comforts us when we lie
on our sick beds, and makest all
our beds in our sickness.

V.

Come let us make our Peace
betimes with our God , before
the evening approach too near ;
while it is call'd to day let us
faithfully labour ; for the night
will come wherein none can

work. Let us implore his favour first for our selves, and not till then presume to beg for others. Let us look first into our own breasts, and strictly examine what passes there. Tell me, my Soul, how stand our great Accounts? are all things even between Heaven and us? are we prepared to go meet our Judge, whose Justice punishes every least defect?

V I.

Is there not still some restitution to be made, which the love of this world tempts us to delay? Is there not still some mis-affection to rectifie, which our own false hearts abuse us to connive at? Forgive, O Sovereign Goodness, these our Imperfections, and fix our whole hearts on nothing but thy self. Why are we thus at best but good by halves, for whom there is a Heaven prepared worth all our Labours?

Why

Why do we mingle still with thy pure Grace, so much of our own corrupted Nature. Deliver us, O Lord, from the Temptations of this World; and mercifully save us from the wrath to come. Blessed are those Servants whom our Lord shall find watching; he surely will bestow on them all the Mercies of Heaven.

V.II.

Hear our Prayers, O Lord, and let our cry come unto thee; every thing afflicts us in this troublesome World; but nothing so much as our own Iniquities: They, like a heavy yoke, oppress our necks, and keep down our eyes from looking up to Heaven. Lord! we confess we have followed vanity; and negligently perform'd the work thou gav'st us. We confess we have gone astray after the manner of men, and our chief desires are still towards thee: In thee we believe, and

love thy Name, thou great Phyſician of Immortal Souls.

VIII.

Quench not, O God of Mercy! the ſmoaking flax, nor break the bruised reed. Pardon the ſins which daily we have committed, and work a true and a hearty Repentance in us. O were we now again in health, how gladly would we make uſe of every opportunity! how would we ſpend every minute in Repentance, to purge away thoroughly every leaſt Impurity! Teach us, O Lord, patiently to endure any Croſs or Sickneſs which whoſomely imbibbers the world to our taſte; that after this Experience, if it be thy good pleaſure to reſtore us to our former health, we may amend our lives, and be made fit for thy Heavenly Kingdom.

IX.

O make us bleſs thy Name for all thy Mercies, and let not
one

one be loſt by our ingratitude: Let us not ſee in vain the Crown at the Races end, and ſit down lazily in the ſhades of Eaſe; but let us ſtretch our ſelves, and purſue to the mark, for the glorious Prize that's ſet before us; and when our Lives laſt day begins to fall, and bids us haſten to prepare for night.

X.

Then come you holy Angels, and watch about us, and ſuffer not the Enemy to diſturb our paſſage; come and receive in peace our departing Souls, and bear them ſafely to the preſence of our Lord. Then, O thou dear Redeemer of the World, and Sovereign King of Life and Death! Thou, who deſpiſeſt not the tears of the Penitent, nor turneſt away from the afflicted; thou who preſerveſt all that rely on thee, and fulfiſteſt their deſires that long to be with thee.

Z 5

XI.

XI.

Hear thou our Cries, and pardon our Sins; and graciously deliver us from all our fears. Call us to thy self with thine own blest voice; call us, O dearest Jesu, in thine own sweet words: Come you blessed of my Father, possess the Kingdom prepared for you from the Foundation of the World. Then, O my happy Soul, immediately obey, and go forth with gladness to meet thy Lord; to live with him and behold his Glory; to rejoyce with him and sing his praise.

XII.

O Bounteous Lord! the only Author of all we have; the only Object of all we hope! as thou hast thus prepar'd a Heaven for us, O may thy Grace prepare us for it. O make us live the Life of the Righteous; and let our last end be like theirs, that we may die the death of the Righteous, and live for

for ever in their bleſt Society.
If thou, O God, be with us,
who can be againſt us? if thou
juſtifie us, who can condemn
us?

The

The PRAYER.

I.

WOe to me, wretched sinner,
what shall I do? I have
committed evil in the sight of my
God; I have offended the eyes of
his Majesty; whither shall I fly
from the Justice of my Judge?
whither, but to the mercy of my
Saviour? Have mercy on me,
O Lord, for I am weak; O Lord,
heal me for my bones are vexed;
my corrupt Nature has brought
forth sin, and sin has brought
forth sorrow. Where shall I seek
for pardon? where shall I find
relief but in thee, my God, my
hope and portion in the Land of
the Living?

II.

My days are declined as a
shadow, and I am withered a-
way as grass, and nothing re-
mains but the cold grave. O let
me call back that uncomfortable
word! My days indeed are de-
clined

clined, but my Eternity is safe.
I am withered away as grass,
but the Spring will come and re-
vive me into a flower of Para-
dise; this my Hope is laid up in
my bosom, let then my body be
crumbled into dust. I know my
Redeemer lives, and in the last
day I shall rise out of the Earth,
& be compassed again with my skin,
and in my flesh shall see God, and
in that blissful sight be for ever
happy.

MEDI-

MEDITATION VI.*A preparation for Death.*

Revel. 14. 13. I heard a voice from Heaven, saying unto me, Write ; from henceforth blessed are the dead which die in the Lord : even so saith the spirit, for they rest from their labours.

I.

THIS Life indeed is the way we must walk ; but this alone cannot bring us to our end. E're we arrive at our appointed home ; we must be led through the gates of Death, where we shall absolutely be stript of all we have ; and carry nothing with us but what we are ; where we not onely must quit the whole world, but leave behind us even part of our selves.

selves. Hast thou, my Soul, seen some Neighbour die? and dost thou remember those circumstances of Sorrow? We are sure, the case e're long will be our own; and are not sure but it may be very soon.

I I.

Have we our selves been dangerously sick, and do we remember the thoughts we had then? how we resolved to correct our Passions; and strive against the vices that particularly endanger us. 'Twill come to this again, and no reprieve be found to stay one single minute the hand of Death, but he immediately will seize upon us, and bear us away to the Region of Spirits, there to be rang'd in our proper place, as the course of our Life hath qualified us here.

I I I.

What though our bodies be crumbled into dust, and that blown about o're the face of
the

565 *A preparation for Death.*

the Earth? yet we undoubtedly know our Redeemer lives, and shall appear in brightness at the last great day he shall appear in the midst of innumerable Angels; and with these very eyes we shall see him: We shall see him in whom we have so long believed; we shall find him whom we have so often sought; we shall possess him whom our Souls have loved, and be united to him for ever, who is the onely End of our Being.

I V.

O thou Eternal Lord of Grace and Glory; our joy and portion in the Land of the Living, what hast thou there prepared for thy servants, who bestow'st such pledges of thy bounty here? what dost thou there reserve in thine own Kingdom, who giv'st us thy self in this place of banishment! How will thy open vision transport our Souls; when our dark
Faith

Faith yields such delight ! Nothing on Earth so sweet as to kneel whole hours before thee ; and one by one consider thy innumerable Mercies : what must it be in Heaven to shine continually before thee ; and all in one contemplate thy unspeakable Glories ?

O my ador'd Redeemer, when will that happy day appear, that mine eyes may behold thee without a veil ? when will these clouds and shadows pass away, that thy beams may shine on me in their full brightness ? Object not against me, dearest Lord, that none can see thy face and live ; those fears thy love has chang'd, and all my hope is now to live by seeing thee. Say not, O thou mild and gracious Majesty, if I approach thy presence I must die, rather instruct me so to die, that I may live for ever in thy glorious presence.

V I.

Live glorious King of Men and Angels ; live happy Conquerour of Sin and Death: Our praises shall always attend thy Cross ; and our patience endeavour to bear our own: through fiercest dangers our Faith shall follow thee, and nothing wrest from us our hope to see thee. We'll fear no more the sting of Death, nor be frightened at the darkness of the Grave, since thou hast chang'd our grave into a bed of rest; and made Death it self but a passage into Life. We'll love no more the pleasures of Vanity, nor set our hearts on unsatisfying Riches, since thou hast opened Paradise again, and purchased for us the Kingdom of Heaven.

V I I.

Come, happy Souls, to whom belongs so fair a title to all these Mercies. Come, let us now raise up our thoughts, and continually

tinually meditate our future Beatitude: Let us comfort our labours with the hope of rest, and our sufferings with the expectation of a quick reward. Now that the hand of our gracious Lord has unlockt the gates of everlasting Bliss, now that they stand wide open to admit such as press on with their utmost strength, such as have wisely made choice of Heaven for the onely end and business of their Life, rejecting all these false allurements, to attend the pursuit of true felicity.

VIII.

O blessed Jesu, our hope and strength, and the full rewarder of all thy servants! as thou hast freely prepared for us ready ways, so Lord let thy Grace enable us to work. Make us direct our whole life to thee, and undervalue all things compared with thy Love. Seal thou our eyes to the illusions of this World, and open them
up-

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upwards to thy solid Glories ;
that when our earthly Taber-
nacle shall be dissolved, and
this house of Clay fall down in-
to the dust, we may ascend to
thee, and dwell above, in that
Building not made with hands,
Eternal in the Heavens.

The

The PRAYER.

I.

O Thou that art the Physician both of Body and Soul, have mercy upon all those that are visited with thy hand of Sickness, and tossed upon the bed of pain; Lord, give them ease; Lord, give them help; lay no more upon them, than thou wilt enable them to bear; bless all means that shall be used for their recovery, and let not their sickness be to death, if it be thy blessed will. However thou dealest with their Bodies, be gracious and propitious to their Souls; though the outward man decay, yet let the inward man be renewed day by day: and when their Bodies shall go the way of all the Earth, grant that their Souls may go the way of thy Saints and of thy Servants.

II.

And we beseech thee, gracious
God,

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God, to sanctifie all spectacles of frailty and mortality to us that are in health and strength; help us to wait all the days of our appointed time until our change shall come; make us all wise Virgins, that we may get Oyl in our Lamps, not onely the Lamps of Profession, but the Oyl of Sincerity; that we be always ready to go in with the Bridegroom of our Souls when it shall please thee to come unto us, either by thy general or by thy particular Visitation; purifie and cleanse us while we have day in this Life, from all drossie affections, that when the night of death comes, in which none can work, we may be found fit immediately to enter into thy eternal rest, through our Lord Jesus Christ, thy Son and our Saviour. Amen.

MEDITATION VII.

Comforts against the Loss of Friends.

Thes. 4. 13, 14. But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him.

I.

L Et us wipe our eyes with the comfort of hope, and change our grief into a charitable joy; the Friends we mourn for are delivered from this World, and all the miseries we so justly deplore; their bodies tremble no more with
the

the Palsie , nor burn with the
flames of a scorching Fever ;
they cry out no more for want
of sleep, nor roul up and down
their uneasie beds,

I L.

But quietly rest in the silent
Grave , till they rise again to
Immortal Glory ; which while
they there expect in peace,
their Souls are enlarged to a
spacious liberty, no longer con-
fin'd to this prison of the body,
but gone to dwell in the Regi-
on of Spirits ; no longer expo-
sed to these stormy Seas, but
gladly arrived at their safe har-
bour.

I I I.

O praise our Lord all you
Nations of the Earth, whom his
Providence yet sustains alive ;
whom he so long forbears to
strike, though our sins have of-
ten provoked his wrath ; whom
he so graciously calls to repent,
though our passions have hi-
therto neglected his voice ; ma-
king

king Experiments by the death of others, to advise his Servants to a wariar Life.

IV.

To clear this useful Truth, We too must die, and strictly account for every idle word; we must appear before that great Tribunal, and tremblingly receive our everlasting doom. Seems it so hard a fate to tread the path which all our Ancestors have gone before us? *Adam* the first of men, and *Abraham* the Friend of God; *David* the man after God's own heart, and *Daniel* the Prophet of the Lord.

V.

All these have paid their debt to Nature, and subscribed the Law of universal Mortality. *Jesus* himself, the Eternal Son of God, expired on the Cross, and went to his Glory through the Gates of Death, and shall our fond self-love so blindly flatter us, to wish an exception

A a from

from this general Rule? 'Tis not for us, O Lord, to chuse our own conditions, but to manage well what thou appointest.

The P R A Y E R.

An act of Resignation when a Friend is dead.

I.

A Almighty God, be pleased to take pity on thy distressed servant, grieving for the loss of his Friend: Thou knowest, Lord, how nearly our hearts were knit in affection, and therefore how justly I lament my loss. But since it was thy pleasure to receive him to thy self, be pleased also to hasten my journey to him. Give me patience to endure this stroke of thy scourge, and thankfully to acknowledge thy Goodness in his happiness. Him thou hast taken from the evil to come: O deliver me also from this body of death.

II.

Give me, dear God, a sight of my sins, and turn all my tears into a godly sorrow for offending thy Divine Majesty. O be thou a Father, Brother, Friend, and all to me, that all my wants may be supplied by thy all-sufficiency; O let my treasure be laid up with thee in Heaven, that where my treasure is, there my heart may be also; and when it shall be thy pleasure to free me from this Tabernacle of flesh, let me be received into that Quire of Saints, whereof I doubt not but my Friend is a joyful Member. Grant this, O Heavenly Father, for thy Son Jesus Christ's sake, my onely Lord and Saviour. Amen.

MEDITATION VIII.

On the day of Judgment.

Heb. 9. 27. *It is appointed for all men once to die, and after that the Judgment.*

I.

O Praise our Lord, all you his Works, bless him and magnifie him for ever : praise his Almighty Power that gave you your Being, and still preserves you from relapsing into Nothing. Praise his all-seeing Wisdom, that here directs your steps, and leads you on to your eternal end. Praise above, all his boundless Goodness, that pours into every thing as much as it can hold. And though our short sight now reach not so far, but often mistake and repine at his Government, yet at the
the

the last great day, we shall clearly discern a perfect concord in the hardest note.

II.

This is not all, to expire and die, and dwell for a time in the silent grave; we must expect another day, a day of publick account and restitution of all things, when our ador'd Redeemer shall come in the Clouds, and summon all Nature to appear before him, there to receive each their proper part exactly fitted to their best capacity; there to behold the whole Creation strive to express in it self the Perfections of its Maker, whose admirable Wisdom shall guide that last universal Scene, and finish the whole Action in a beauteous close.

III.

When the Arch-Angel shall sound his Trumpet, and proclaim aloud this universal Summons, *Arise you dead and come*

570 *On the day of Judgment.*

to Judgment; arise and appear before the Throne of God. Then shall the little heaps of dust immediately awake, and every Soul put on her proper Body. Immediately all the Children of Adam shall be gathered together, from Heaven and Hell and every corner of the Earth; there they must stand, and all attend their doom, but O with how sad and fatal a difference!

I V.

The Just shall look up with a chearful Countenance, and in their new white Robes rejoyce and sing Alleluja; let us rejoyce, for the Marriage of the Lamb is come, and his Bride has prepared her self; let us rejoyce, for the Kingdom of the World is made our Lords and his Christ's, and he shall reign for ever and ever. Let us rejoyce, for now our Redeemer is nigh; behold he comes quickly, and his Reward is with

On the day of Judgment. 571

with him. Come, come, Lord
Jesu, thou long desire of our
hearts; come quickly, thou
full delight of our Souls; come
and declare to all the World
thy Glory; come and reward
before all the world thy Ser-
vants.

V.

Lo, where aloft he comes in
Power & Majesty, attended with
a Train of innumerable Angels;
behold, where he sits inthron'd
on the wings of Cherubims, and
takes at once a view of all
mankind; soon he commands
his Angels to sever his sheep,
and gather them together on
his right hand. First then to
them he turns his glorious face,
and shines upon them with
these ravishing words, Come
you blessed of my Father, pos-
sess the Kingdom prepared for
you from the beginning of the
World.

V I.

O the Joys their Souls shall
A a 4 feel,

feel, when those Heavenly words sound in their ears; Joys that the wit of man cannot conceive; Joys that the tongues of Angels cannot express; let it suffice, themselves shall taste their own Felicity, and feed on its Sweetness for evermore. But O, with what dejected eyes and trembling hearts shall the wicked stand expecting their Judge! what shall they do, when, where-e're they look, their eye can meet with nothing but despair? Above, the offended Judge ready to condemn them; below, the bottomless pit gaping to devour; within, the worm of Conscience gnawing their bowels; and round about, all the world in flames.

VII.

What shall they do, when that terrible voice shall strike them suddenly down to the bottom of Hell! *Go you accursed into everlasting fire, prepared for*
the

the Devil and his Angels. The day of Man is past, when sinners did what they pleased, and God seemed to hold his peace. 'Tis now the day of God, when his wrath shall speak in thunder, and sinners suffer what their wickedness deserves. Then shall they sink immediately into the pit of Sorrow, and dwell in darkness and torments for ever, while the just shall go up in joy and triumph, and reign with our Lord in his Kingdom for ever.

VIII.

Thus shall the whole Creation be finally disposed, and Mercy and Justice divide the World. O my Soul! who now art here below, and readest these dreadful Truths as things afar off. Know thou shalt then be present, and see them with thine eyes, and be thy self concerned for all Eternity. Know as thou livest, thou art like to die; and as thou diest, thou

574 *On the day of Judgment.*

art sure to be judged. Think what a sad condition it will be to find thy self on the wrong hand; think what thou then wouldst give to have repented in time; think what thou wouldst give for a little time to repent.

IX.

Then ask the bright Angels what made them happy, and straight they'll answer with a sprightly voice, We readily obeyed our great Creator, and he fixt us here to shine for ever. Ask the blest Saints what brought them to felicity, and immediately they'll tell you in the same glad tune, We faithfully lov'd our dear Redeemer, and that love plac'd us here. Ask both together, what bred those excellent Vertues, and both together will proclaim aloud, blessed for ever be the Grace of our God, which alone has wrought all our Works in us: Blessed for ever
be

be the Bounty of our Lord,
which gave us freely first, then
crowned his own Gifts.

X.

Watch therefore now and
continually pray; for we know
not the hour when the Son of
Man will come. O Son of
God and Man, who cam'st in
Mercy to save us; bring the
same Mercy with thee, when
thou com'st to judge us. Mean
while assist us with thy heaven-
ly Grace, to stand perpetually
with our Accounts prepared;
that we may die in the peace of
God, and his holy Church; and
go to live with him and his
blessed Saints. Command thy
vigilant Angels to watch about
us, and carry us strongly on to
the place of our desires. It is
decreed for all men once to
die, and after Death, Judgment.

The

THE PRAYER.

I.

WHere shall I hide me, O Lord from the face of thy wrath? where shall I hide me when thou comest to Judge the living and the dead? I tremble at my own unworthiness; I am ashamed, thus impure, to appear in thy presence: Wash me yet more, O Lord, from my iniquities, and purge me thorowly from my sins. Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than snow: Make me to hear of Joy and Gladness, that the bones which thou hast broken may rejoyce. I know the Enemy that obstructs my way; my sins exclude me from thy Kingdom, where no unclean thing can enter, nor any clean be denied admittance.

II.

O happy they, whom our Lord shall honour on the day of his Triumph!

On the day of Judgment. 577

umph! and rising from his seat of Judgment go gloriously before them, and with these sweet and gracious words invites them to follow him, Come you blessed of my Father, possess the Kingdom prepared for you from the Foundation of the World: the reward of your Labours I will give you, I my self will be your Reward; come enter into your Masters joy.

III.

Deliver us, O Lord, from that sad deplorable end, which thy Justice has prepared for the wicked; Deliver us from those vain deceitful ways, that lead us to so miserable an end. O make us always fear thy Judgments, that we never feel them; always hope in thy Mercies, that we never forfeit them. Bless us, O Lord, with a happy Death, that our Souls may depart in peace, and go up and dwell among thy Saints and Angels.

IV.

Bless us, O Lord, with a holy
Life,

578 On the day of Judgment.

Life, and then our death cannot but be happy; this we beg for thy Son Jesus Christ's sake, who died for our sins, and for the sins of the whole world; He rose again for our Justification, and sits at the right hand of God the Father Almighty, from thence he shall come to judge both the quick and the dead. To whom be ascribed, as is most due all Honour, Power, and Glory, Adoration, and Subjection, from this time forth and for evermore. Amen.

FINIS.



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